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PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

GENERAL

Anthony (R.) Modifications musculaires consécutives à des variations osseuses d'origine congénitale ou traumatique chez un renard. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 490-505.) Treats, with 4 figures, of defective development of the distal extremity of the fifth digit (right forefoot) and shortening of the free portion of the calcaneum (left forefoot) in a fox, and their relation to the morphogeny of the muscles in general. The author thinks that a muscle may increase its power by augmenting the quality of its contractile substance without varying its volume. The multiplication of the constitutive fibers of the muscle and not the increase of each in volume may explain the augmentation of muscular volume in athletes, etc. The modifications of volume due to certain pathological conditions are also briefly considered. In the discussion following, F. Regnault pointed out that a weight-lifter, a disk-thrower, etc., have larger muscles than a laborer,—they can perform a larger amount of work in a unit of time, but are incapable of accomplishing the same number of kilogrammeters in a day; dock-laborers, navvies, etc., whose muscles are not so thick, accomplish an enormous number of kilogrammeters in a day, but cannot make suddenly a considerable effort; the best laborers for works of fatigue are poor wrestlers and easily thrown; the leg of the bicyclist is not so developed as that of the professional *danseuse*. The effect of modern "gymnastic" systems upon the muscles and the health of the human subject generally (the authors do not consider this kind of exercise favorably) is to be discussed in a forthcoming book by M. Regnault and M. Pagès.

Azoulay (Dr) Le musée phonographique de la Société d'Anthropologie. (Ibid., 327-330.) Brief account of re-

cent work for the Phonographic Museum. There are now 331 phonograms collected for and maintained by the Museum, besides a set of 55 others (16 relate to Chinese dialects; the rest to Chinese music) given by Sir Robert Hart and his agent at Paris. In Europe 22 languages and dialects are represented, in Asia 20, in Africa 33, in America 2, in Oceania 1. See also 436-439.

Bateson (W.) Heredity, differentiation, and other conceptions of biology, etc. (Proc. R. Soc., Lond., 1901, LXIX, 193-205.) A criticism of Professor K. Pearson's recent discussion of homotyposis. Mr Bateson holds that "the resemblance we call heredity may be a special case of the phenomenon of symmetry." Much of Professor Pearson's work relates to *normality* rather than to *evolution*.

Beeton (Mary) and Pearson (K.) On the inheritance of the duration of life, and on the intensity of natural selection in man. (Biometrika, London, 1901, I, 50-89.) This statistical discussion, with 8 curves and 25 tables, leads to the following among other conclusions: That the elder members of a family live sensibly longer than the young. That the expectation of life is seriously modified by either the ages of death of their relatives or their present ages. The expectation of widowhood must be based not only on the present age of the husband, or on the age of relatives, but on the age at death of children. Inheritance is stronger in members of the same sex. The daughter seems to be more closely related in duration of life to her parents than the son. Women are sensibly more variable in their age at death than men. With a given environment individuals having certain constitutions are fitter to survive than others. Natural selection is manifestly at work in man, and is a factor in 50 to 80 per cent. of deaths.

Bellucci (G.) Collezione paleontologica ed etnologica Bellucci in Perugia. (Arch. p. l'Antrop., Firenze, 1901, XXXI, 299-312.) Account of origin, development, and present condition of the Bellucci palethnological and ethnological collection at Perugia. The collection consists of a geological-paleontological, a palethnological, and a palethnographical-ethnographical section, and contains altogether some 30,000 specimens. The first section consists of specimens of rocks and fossils found in deposits where evidences of human industry were discovered. The second (the richest) consists chiefly of specimens from the various prehistoric periods, from various parts of Italia (Umbria especially). The third section comprises besides the well-known collections of ancient and modern Italian amulets (and many others from all over the world) a collection of ancient and modern Italian *ex-voti* and *donaria*. A "bibliographic note" on pages 311-312 gives the titles of 32 publications by the author relating to his collection and to the ethnology of Umbria.

Boas (F.) The relations between the variability of organisms and that of their constituent elements. (Science, N. Y., 1902, N. S., XV, 1-5.) General discussion. The author concludes that "the problem of variability may be treated by a study of the variability and of the correlations of the constituent elements of organisms. The study of physiological and pathological variations that elucidate correlations will, therefore, be a most powerful factor in the discussion of the problem of variability." This view is not far from that of Virchow, who looks for the clue for the problems of variability in the study of cellular variation.

Cabibbe (G.) Il processo postglenoideo nei crani di normali, alienati, criminali in rapporto a quello dei vari ordini di mammiferi. (Anat. Anz. Jena, 1901, XX, 81-95.) Comparative study, with 8 text-figures, of the post-glenoid process in man and other mammals. It is evidently, the author thinks, an anomaly of degenerative significance,—more common in criminals and the mentally and physically abnormal; also more common in men than in women, and in adults than in the young.

Daffner (F.) Anthropologische Beiträge zur Kenntnis der Gesichtsbildung.

(Arch. f. Anthr., Brnschw., 1901, XXVII, 337-364.) Treats with considerable detail (and résumés of various investigations) of the development and growth of the face in general and of its various elements in particular,—frontal bone, malar bones, upper and lower jawbones, nasal bones, ear, etc.,—from birth onwards. Daffner agrees with Holl in thinking that the beauty and ugliness of the human face are conditioned in the first place by its bony parts. The soft parts may give a temporary beauty to an ugly countenance, which years or diseases soon destroy. The bony structure, on the other hand, may cause the face to retain its beauty, even in old age.

Dwight (T.) Os intercuneiforme tarsi, Os paracuneiforme tarsi, Calcaneus secundarius. (Anat. Anz., Jena, 1902, XX, 465-472.) Treats, with 3 text-figures, of certain peculiarities of the bony structure of the foot. The intercuneiform and paracuneiform bones are thought to be new, also the other peculiarity noted.

Fischer (E.) Zur Kenntnis des Primordialcraniums der Affen. (Ibid., 410-417.) Gives results of study of an embryonal skull of a *Cercopithecus cynomolgus*, with comparison of human embryonal skull. Dr Fisher agrees with Schwalbe in holding that the prototype of ape and man had a broad interorbital septum.

Galton (F.) The possible improvement of the human breed under existing conditions of law and sentiment. (Pop. Sci. Mo., N. Y., 1902, LX, 218-233.) Among the topics briefly discussed are: Human variety, distribution of qualities in a nation, comparison of the normal classes with those of Mr Booth, worth of children, descent of qualities in a population (the standard scheme of descent is given on page 224), economy of effort, marriage of like to like, diplomas, correlation between promise in youth and subsequent performance (this has never been properly investigated), augmentation of favored stock, profit and loss, existing activities, prospects. The author holds, among other things, that "the brains of the nation lie in the higher of our classes. If such people as would be classed w or x could be distinguished as children and procurable by money in order to be reared as Englishmen, it would be a cheap bar-

Galton—*Continued.*

gain for the nation to buy them at the rate of many hundred or some thousands of pounds per head."—Farr's estimate of the value of an Essex laborer's baby was £5; Galton estimates the value of his x-class baby as thousands of pounds. Again: "The great gain that England received through the immigration of the Huguenots would be insignificant to what she would derive from an annual addition of a few hundred children of the classes w and x." But such arguments are not as valid as they seem. The segregation of habitual criminals and the denial to them of opportunities for reproduction are favored by Galton. Marriage-diplomas, and social pressure to make the best marry the best, the increase of voluntary and public activities to such end, etc., are also advocated. See also *Nature*, London, 1901, LXIV, 659-665.

Gaudry (A.) Sur la similitude des dents de l'homme et de quelques animaux. (*Anthropologie*, Paris, 1901, XII, 513-525.) Continued from XII, 93-102. Discusses, with 18 text-figures, the dental peculiarities of several species of anthropoids in relation to those of the lower and higher races of man. The author believes that "in their dentition the anthropomorphic apes differ less from the quadrupeds of the dawn of the tertiary era than they do from other animals of the present time." Moreover, we "must admit that we do not yet know whence have come the animals nearest to man."

Giglioli (E. H.) Materiali per lo studio della "Età della pietra" dai tempi preistorici all'epoca attuale [origine e sviluppo della mia collezione]. (*Arch. p. l'Antrop.*, Firenze, 1901, XXXI, 19-264.) In this elaborate descriptive article, with 57 text-figures of specimens, Dr Giglioli gives an account (according to geographical divisions) of his valuable collection illustrating the Stone age from prehistoric times down to the present day. The nucleus of the Giglioli collections was some weapons, etc., from the Kweiyung of Formosa, given the author while a student under Huxley in London in 1863, but the special collection now under consideration was begun in 1883. Europe is represented chiefly by prehistoric implements and by a series of modern stone implements still in use. Asia is

fairly well represented considering the general scarcity of Asiatic lithic implements in museums. From Africa there are nearly 1,000 specimens. The chief part of the article is devoted to Australasia (Australia, Tasmania, Micronesia, Melanesia, Papuasia, Polynesia) and America, the former taking up pages 41-143 and the latter pages 143-262. The part of the collection relating to America is particularly rich and important.

Guyot (Y.) Des caractères de l'évolution et de la régression des sociétés. (*Bull. et Mém. Soc. d'Anthr.* de Paris, 1901, v^e s., II, 541-558.) General discussion of the progressive and regressive characters of human societies. Among the topics treated are: Definition of evolution, primitive peoples, the physical *milieu*, the social *milieu*, subjective tyrannies, survivals, miseoneism. According to the author: When man is content to adapt himself to his environment, he stagnates; when he adapts his environment to his needs he is perfectible. The less he is a slave of his environment and the more he is able to transform it, the more advanced is man in evolution. The history of human progress is the study of the transformations of the physical and the social environments. The degree of civilization may be measured by the independence enjoyed by woman and the respect which she inspires. Evolution means the predominance of objective over subjective conceptions. Ancient culture was stratified, modern civilization is fluid. Altogether, evolution is in proportion to man's ability to transform his intellectual, moral, and social *milieu* as well as his physical.

Helm (O.) Chemische Untersuchung von Bernstein-Perlen aus alten Tempel-Ruinen Babylonien und aus Gräbern Italiens, sowie Verfahren zur Bestimmung der Bernsteinsäure im Bernstein. (*Verh. d. Berl. Ges. f. Anthr.*, 1901, 400-403.) Gives the results of the chemical examination of two amber beads from Nippur, one also from Poggio alla Guardia (Vetulonia) in Etruria and another from the necropolis of Novilara near Pesaro (Pisaurum) in Umbria, together with the nature of the process employed. The results of the examination of ten other beads and articles of amber from various parts of Italy, received some time previously,

Helm—Continued.

are also given. The Babylonian beads seem to be of succinite or real amber, likewise also those from Italy.

Herman (O.) Die Fängigkeit der Fischzäune und Fischreusen. (Mitth. d. anthrop. Ges. in Wien, 1901, XXXI, 38-51.) Discusses, with 23 text-figures, the form and construction of fish-traps, fish-weirs, etc., with respect to their catching power and the way the fish come in to be kept prisoners. The most primitive fish-weir, the author thinks, is the *rdczwejsze* of the Magyars (used also by the Roumanians). Catching fish by means of weirs or wickerwork apparatus belongs to the earliest period,—more primitive are the methods of catching fish by means of the human body and its members ("driving fish," e. g., as practised by the women even now in parts of Hungary). Another interesting fish-trap is the Russian *zabojka*. The Chinese fish-traps have some peculiarities of their own, while the Japanese *yeri* is very complicated as compared with some of the others.

Holl (M.) Mozart's Ohr. Eine anatomische Studie. (Ibid., 1-12.) In this article, with 3 text-figures, the author discusses the ear of Mozart, which, from the water-painting in the Mozart Museum at Salzburg, has been recognized as "unusual." The conclusion reached is that "there is here no question of a malformation or of a lower development of the ear, but of a varietal formation, an individual variation of the concha, which special peculiarity of form, instead of being termed 'deficient concha,' might be called 'the Mozart ear.'" This peculiarity seems to have been present in the left ear only of both father and son.

Hrdlička (A.) New instances of complete division of the malar bone, with notes on incomplete division. (Amer. Nat., Boston, 1902, XXXVI, 273-294.) After historical introduction the author gives details of seven cases (one in an adult white woman, one in an adult ancient Peruvian man) of complete malar division. On pages 290-291 are tables giving the frequency of partial malar division in skulls of various races (chiefly Amerindian) examined by Dr Hrdlička. It would appear that partial malar division is much more common with Indians than with whites in

America, and with them somewhat more common in men, and most frequent of all in children. The Peruvians and the southern Utah Cliff Dwellers exhibit this peculiarity the most,—it did not occur in any of twenty Australian and Polynesian skulls examined. In mammals below man malar incisures are very rare. The paper is accompanied by 15 text-figures.

Keasbey (L. M.) The descent of man. (Pop. Sci. Mo., N. Y., 1902, LX, 365-376.) General discussion of the physical and psychical characteristics of the human prototype,—the superiority of the human being "consisted in the acquisition of qualities and the occupation of an environment which enabled him to widen the range of his food-choice." The author holds that "the prototype was differentiated from the apes in Indo-Malaysia, during the pliocene period, and arrived in remote regions of the earth before the prehistoric epoch,"—the dispersion of the human race being coincident with the Ice age. The lines of probable migration are also pointed out. Professor Keasbey thinks that "there is archeological and ethnological evidence to show that primeval men migrated originally along the lines laid down by the climate and topography of the glacial periods,"—there were at least three of them.

Kjellén (R.) Om maritim anpassning. (Ymer, Stockholm, 1901, XXI, 417-426.) A general discussion of "maritime aptitudes," based upon Professor H. H. von Schwerin's *Om kustv olks olika sjöduglighet* in the *Lund's Univ. Arsskrift* for 1900. The unequal aptitudes for the sea of various coast-peoples are pointed out, together with differences within the same race. Natural environment and racial disposition are discussed. The most anti-pelagic people of the world are said to be the Alfurus of Buru and Celebes, who are forbidden on pain of death to approach the sea so near as to hear the roar of the waves. The Hovas of Madagascar are not fond of the sea like their kinsmen of the Pacific. The Krumen of western Africa have learned the art, their ancestors having been inland negroes. The Æolians differed from the Ionians of old Greece.

Kraus (A.) Museo Etnografico-psicologico-musicale Kraus in Firenze. (Arch. per l'Antrop., Firenze, 1901,

Kraus—*Continued.*

XXXI, 271-297.) Brief account of the Kraus Ethnographic - Psychological-Musical Museum in Florence with a catalogue of musical instruments and appliances (now more than 1000) in the collection. Asia is represented by 118, Australasia and Polynesia by 21, Africa by 32, Europe by 870, and America by 26 specimens. The Kraus collection has already been of great service to students of the history of music.

Krause (E.) Zur Frage von der Rotfärbung vorgeschichtlicher Skelettknochen. (Globus, Brnschw., 1901, LXXX, 361-367.) Interesting discussion, with bibliographic references, of the coloration (red) naturally or artificially of the bones of prehistoric skeletons. The coloration in the finds at Brünn, des Hautaux, Mas-d' Azil, Agnani and Klein-Černosek appear to indicate intentional reddening, in the last two cases with cinnabar. This paper should be read in connection with Dr Hrdlička's study of red coloration in the *American Anthropologist* (1901, N. s., III, 714-725).

Kretschmer (P.) Das Märchen von Blaubart. (Mitth. d. anthrop. Ges. in Wien, 1901, XXXI, 62-70.) Discusses the French, and Sicilian versions in particular, the relations of the Bluebeard Märchen to demonology and folk-song, etc. The Styrian folk-song, "Es war einmal ein Rittersmann," with the children's song based upon the same theme, "Lieb Anna sas auf einem Stein,"—in Swabia it appears as "Bertha and the Robber,"—are referred to, and the resemblances of this widespread European ballad to the Bluebeard tale indicated. Like many of the versions of the ballad, the Perrault Bluebeard tale has originated "through the contamination of two different stories,—a myth of the demon of the lower world, and a tale of murder living in folk-song and folktale." No such particular individual as Gilles de Retz is commemorated. The author agrees with Hofmann as to the meaning of the term "Bluebeard," and notes that an East Prussian story makes it "Greenbeard."

Lacassagne (A.) La médecine d'autrefois et le médecin au xx^e siècle. (Rev. Scientif., Paris, 1901, 4^e s., XVII, 193-204.) This study of medicine and the physician past and present includes a

brief sketch of their character from ancient Egypt to the present.

Lejeune (C.) La représentation sexuelle en religion, art et pédagogie. (Bull. et Mém. Soc. d' Anthr. de Paris, 1901, v^e s., II, 465-481.) The author discusses (with 3 text-figures) the universality of the phallic cult and its ramifications, its heirlooms to early Christianity, its symbols, etc. The pendant of the phallus, the author thinks, is the triangle (symbolic of the pubic region of the female), and in the *lingam* both are united. In India the triangle is also the symbol of the trinity. The cross, too, M. Lejeune would derive from the reverse aspect of the human figure. Passing to the consideration of sex and the nude in art, the author treats in general terms the ancient and Christian ideas on these subjects, noting that while in the East religion has gained from the contemplation of the sex-beautiful, in the Occident it has lost not a little. The remaining part of the paper discusses the question of imparting a proper knowledge of sex and generation to the young, a procedure of which M. Lejeune is heartily in favor.

Lesshaft (P.) Das Handgelenk des Menschen. (Anat. Anz., Jena, 1901, XX, 320-340.) General discussion, with review of literature of the subject.

Lewy (H.) Das Vogelnest im Aberglauben. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 462-463.) Traces the popular superstition (letting the mother-bird fly away) in connection with the finding of a bird's nest to the Biblical admonition in Deut. XXII, 6.

Lombroso (C.) La puberté chez les hommes de génie. (Rev. d. Psych. Clin. et Thérap., Paris, 1901, v, 355-367.) After briefly discussing some geniuses (who seem to have had no favoring circumstances) Lombroso treats of emotion during puberty, beauty, puberty, tardy emotions, etc. His theory is that the factor determining the real efficacy and specialty of genius is "a strong emotion at the time of puberty." This orients and establishes the individual as a genius. Beauty and love, religion, etc., may be this inspirer and shepherd of the mind.

Lugaro (E.) Una definizione obiettiva dei fenomeni psichici. (Arch. p. l' Antrop., Firenze, 1901, XXXI, 501-

Lugaro—Continued.

524.) The author concludes that "the psychic processes consist of dynamic adaptations obtained by means of the systematic co-ordination of internal processes which correspond symbolically to external reality, to the needs and dangers of the organism, to the reactions of which it is capable."

von Luschan (F.) Schädel aus Guatemala, Massai-Land und Neu-Britannien. (Verh. d. Berl. Ges. f. Anthr., 1901, 285.) Dr von Luschan exhibited to the Society a deformed skull from Guatemala with an index of 123, a notably capacious (2000 ccm.) Masai skull, and a skull from New Britain with unusually large pre-nasal fossa.

Magnanini (R.) Sulla superficie del corpo umano. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 114-120.) In this article, with 3 tables of measurements, the author discusses the calculation of the superficies of the human body, its relation to stature, weight, age, and sex. The previous work of Meeh, Fubini and Ronchi, Miwa and Stoeltzner is referred to briefly. The subjects studied were pupils of the Royal Naval Academy at Leghorn (13-20 years of age) and of the Military School at Milan (11-19 years). Dr Magnanini uses a special formula of his own and compares the results with those obtained by the Miwa-Stoeltzner process.

Mayet (L.) Ueber Hypertrichosis lumbosacralis und ihre Auffassung als ein Stigma (Merkmal) von Entartung. (Verh. d. Berl. Ges. f. Anthr., 1901, 426-430.) Discusses, with 1 text-figure and a bibliography of 50 titles, lumbo-sacral hypertrichosis as a "degenerative stigma." The special case cited by the author is that of a woman in Lyons, France, who was undoubtedly a degenerate. Hypertrichosis lumbosacralis is to be regarded as "an anatomical degenerative stigma."

de Mortillet (P.) Liste des publications de Gabriel de Mortillet. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s. II, 448-468.) Chronological bibliography 1845-1898. Contains some 400 items, books, articles, reviews, etc.

von Negelein (J.) Das Pferd im Seelenglauben und Totenkult. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 406-420.) First part of an essay on

the horse in soul-lore and the cult of the dead. Among the topics considered are: The horse as a religious sacrifice, the relation of the horse to spirit-phenomena, the horse as an omen-animal, the headless horse, the horse as messenger and carrier to the other world, the white horse and death-steed, the storm-steeds, the devil-horse. In many respects the Semitic ostrich corresponds to the Aryan horse. The article is well-provided with bibliographical references.

Netri (F.) Identificazione dei recidivi. Sistema dattiloscopico. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 121-123.) Résumés Dr Quesada's recent report on the identification of recidivists (Buenos Aires, 1901), advocating the finger-print method.

Notes and queries on totemism. (Folk-Lore, Lond., 1901, XII, 385-393.) A *questionnaire* with 29 rubrics. The introduction defines and describes totemism generally.

Nuttall (G. H. F.) The new biological test for blood in relation to zoölogical classification. (Proc. Roy. Soc., Lond., LXIX, 150-153.) In the experiments of the author, "the only bloods which gave a reaction similar to that of human bloods have been the bloods of different species of monkeys,"—the reaction is different only in degree, monkey blood giving a feeblere reaction than human blood with the anti-serum for human blood. In the case of the New World monkeys the reaction is less marked than with the Old World monkeys; the Hapalidæ reacted least of all (18 species were tested). Dr Nuttall thinks it may be possible to "determine chemical differences in the blood of the various races of man," so that we will no longer need to depend solely upon morphological characters for the differentiation of species.

Nyström (A.) Ueber die Formenveränderungen des menschlichen Schädels und deren Ursachen. Ein Beitrag zur Rassenlehre. (Arch. f. Anthr., Brnschw., 1901, XXVII, 317-336.) This second part of Dr Nyström's essay, with 22 text-illustrations, treats ethnographically of the dependence of bodily position upon professions and means of transport at the various stadia of human culture, the influence of domestic animals, etc. Upright and bent-

Nyström—*Continued.*

over positions at work must exercise some influence upon the form of the skull,—primitive man on his knees arrow-making, the kneeling or squatting ironsmith of central Africa, the ancient Egyptian at the plow, the negress of Guinea grinding maize, the jinrikshaman of Japan, the Berber and his family *en voyage*, the Kurdisch horseman, the Assyrian king in his chariot with convoy following, the Lapp in his sled, the innumerable workmen of today at their machines, are made to furnish evidence for the author's theory of the production of dolichocephaly and brachycephaly by bodily position and exertion of the neck-muscles. Dr Nyström sees a connection between the use of means of transport (horses, sleds, etc.) and brachycephaly, citing as examples certain Mongols, the Lapps, etc., but meets difficulty when he comes to the Chinese and the Eskimo. Some of the brachycephaly of eastern Europe ancient and modern he attributes to wide-spread use of the horse, sleds, carriages, etc. Artificial deformations have, of course, counted for something.

Paul-Boncour (G.) *Étude des modifications squelettiques consécutives à l'hémiplégie infantile.* (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 382-395.) This second section treats of the humerus (chiefly), radius, and cubitus. The diseased humerus is slenderer, more rounded (anterior edge less prominent), with less voluminous rugosities, narrower and shallower olecranian cavity, less torsion, etc. Details of the condition of the humeri studied are given. The olecranic perforation is due to mechanical causes.

Pearson (K.) On the inheritance of the mental characters in man. (Proc. Roy. Soc., Lond., LXIX, 153-156.) As the result of very elaborate observations of physical characters in upwards of 1100 families (father, mother, son, daughter) and 1000 pairs of brothers, Professor Pearson concludes that "the mental characters in man are inherited in precisely the same manner as the physical," and "our mental and moral nature is, quite as much as our physical nature, the outcome of hereditary factors." See also Beeton (M.)

Pigorini (L.) Museo Preistorico ed Etnografico di Roma. (Arch. p. l'Antr., Firenze, 1901, XXXI, 313-317.) Brief

account of the origin and present condition of the Prehistoric Ethnographic Museum at Rome, founded by the author in 1875. In arrangement the ethnographic collections of the Museum precede the palethnological (those of Italy first, then other countries). The ethnographic material is arranged geographically.

Placzek (S.) Die Skelet-Entwicklung der Idioten. (Verh. d. Berl. Ges. f. Anthr., 1901, 335-345.) Treats, with 12 text-figures (from Röntgen pictures), of the skeletal development of idiots, with particular reference to the hand. The subjects number 10, of whom the majority were ca. seven years old. As the result of his careful investigations the author concludes: That in idiots with incomplete growth in height, no arrest of the bony "anlage" exists, but rather a quicker development. Idiocy proper is to be distinguished sharply from cretinism. In the discussion on this paper Professor Rudolf Virchow took occasion to say that he had never maintained that cretinism was due to premature synostosis of the cranial bones; what he had maintained was that the peculiar "cretin face" was due to a shortening of the basis of the skull, induced by premature synostosis.

Regalia (E.) Il Museo Nazionale d'Antropologia in Firenze. (Arch. p. l'Antrop., Firenze, 1901, XXXI, 9-18.) The National Anthropological Museum in Florence was founded in 1869, the first in Italy. The catalogue of anatomical material now numbers 4,416 and that of the ethnological 8,014 specimens. Among the more important anatomical collections are those of Etruscan and Papuan crania; the Mazzei group of Peruvian skulls; Sommier's collection of Ostiak and Samoyed crania; and Parkinson's collection of 179 New Britain skulls. Of the ethnological the following deserve particular mention: The collection of Capt. Cook (studied by Giglioli); the Beccari-d'Albertis-Podenzania collection from New Guinea; the Piaggia collection of weapons and ornaments from the upper Nile region; the Siberian collection of Sommier; the Modigliani collection from Nias; the Loria Turkoman collection; the de Laugier collection from Arabia; the Mazzei Peruvian collection; the Gastaldi collection from Abyssinia; the Pozzi-Bruni Mexican collection; the del

Regalia—Continued.

Furia collection from the Gran Chaco; the Scheidel collection from Australasia, Melanesia, Polynesia; the Seton-Karr collection from the Wadi-el-Sheik, etc. The list given on page 17 of Italian and foreign scientific men who have visited the Museum or taken advantage of its collections for their investigations, shows to what good use it has been put. The "Indian Museum" has, since 1891, been under the control of the National Anthropological Museum.

- Collezione osteologica di E. Regalia in Firenze. (Ibid., 265-270.) The Regalia osteological collection in Florence consists of the skeletons of terrestrial vertebrates, mammals, birds, reptiles, and amphibians, and is the best of its kind in Italy, both as to manner of preparation and number of specimens. Many distinguished naturalists have consulted it for their studies. It is the result of more than 18 years of labor and sacrifice on the part of Dr Regalia. It is a museum for the study of quaternary fauna and of great value to the palethnologist.

Regnault (F.) La femme à deux nez et le polyzoïsme tératologique. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 333-337.) Brief account of a woman (otherwise normal, intelligent, aged 52 at death) with two noses,—the skull is in the Montpellier Museum. The case is "a rhinoderm variety of a splanchnoderm monster." These monsters arise from the more or less complete merging of two embryos,—two primitive individuals fuse and form one. Although having but one brain this monster originated from two embryos. Teratology has evidently something to say to the spiritistic philosophers about the unity of the ego. The paper has 3 text-figures.

- Action du condyle et du muscle temporal sur endocrâne. (Ibid., 398-400.) Treats, with 1 text-figure (cranium of hydrocephalous infant), of the effects of contact of the condyle and the temporal muscle with the skull,—the increased elevation of the glenoid fossa in the interior of the skull, the increased prominence of the temporal fossa by reason of internal pressure, etc.

- Fémur: empreinte iliaque et angle du col. (Ibid., 377-381.) Treats, with 2 text-figures, of the iliac imprint

of the femur (extent, form, edges, elevation, degree, mechanism of formation, etc.) and the angle of the neck of the femur (normal and pathological). The angle of the femoral neck diminishes during growth, but is the same in adult and old age.

Roediger (M.) Karl Weinhold. Gedächtnisrede. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 353-376.) Memorial address on Professor Karl Weinhold before the Berlin Verein für Volkskunde, October 25, 1901. At pages 364-376 is given a chronological list of Weinhold's publications, 1843-1901, including book-reviews, etc.

Showerman (G.) The great mother of the gods. (Bull. Univ. Wisc., Madison, 1901, Phil.-Lit. ser., 1, No. 3, 1-110.) In this interesting and valuable essay the author summarizes, with 4 plates and 2 text-figures, our knowledge of the "great mother" and her cult from its beginnings in ancient Asia to its eclipse with the Roman empire. The religious, artistic, and literary aspects of the subject are all considered.

Simons (Sarah E.) Social assimilation. (Amer. J. Sociol., Chicago, 1901, VII, 53-79, 234-274.) These second and third sections treat of assimilation in the ancient world (Egypt, Greece, Rome), in the Middle Ages in Europe, and in modern times in Russia.

Sokeland (H.) On ancient desemers or steelyards. (Ann. Rep. Smithsonian. Inst. 1900, Wash., 1901, 551-564.) This article, with 22 text-figures, is translated from the *Verhandlungen der Berliner Gesellschaft für Anthropologie* for 1900. Treats of the steelyard among the ancient Egyptians, Romans, Hindus and other Asiatic peoples, Germans, etc.

Szawlowski (J.) Ueber einige seltene Variationen an der Wirbelsäule beim Menschen. (Anat. Anz., Jena, 1901, XX, 305-320.) Treats, with 6 text-figures, of articulating rib-rudiments on the fourth cervical vertebra, transverse foramina in the fifth lumbar vertebra and the first sacral vertebra, a peculiar process on the anterior surface of the first coccygeal vertebra.

Teumin (Sara.) Topographisch-anthropometrische Untersuchung über die Proportionsverhältnisse des weiblichen Körpers. (Arch. f. Anthr., Brnschw.)

Teumin—Continued.

1901, xxvii, 379-432.) In this extensive article Dr Teumin gives the results of the measurements (45 items) of 100 women students of the University of Zürich.—Jewish 47 (Little Russian 31, Polish 16), Russian 32 (Little Russian 4, Great Russian 20), Polish 14, Lithuanian 3, German 3, Armenian 1,—taken in the summer and fall of 1899. The numbers concerned are too small to allow of dogmatic conclusions, but some interesting differences appear to be indicated.

Thompson (A. H.) The cultural significance of primitive implements and weapons. (Amer. Antiq., Chicago, 1902, xxiv, 37-43.) This first part of Dr Thompson's paper deals with "the gifts of nature." From the vegetal kingdom came "limbs, fruits, etc., of trees, which might be crudely employed as tools and weapons without modification," the result of prehuman arboreal life. Thus arose the club, the throwing-stick, the boomerang, and like weapons and implements. From the mineral kingdom came stones of various forms and densities ready to the hand, the flint chip, etc., whence the hammer, the knife, the arrowhead. The animal world provided bones, teeth, horn, shell, etc., from which valuable weapons and implements were made.

del Torto (O.) Trasferti e raccordi psichici. (Arch. p. l'Antrop., Firenze, 1901, xxxi, 479-500.) General discussion of thought-transference and allied subjects. The author reports some of his own experiments.

Variot (G.) L'élevage des enfants atrophiques par l'emploi méthodique du lait stérilisé. (Rev. Scientif., Paris, 1901, 4^e s., xvii, 225-235.) Gives curves for growth in weight of several atrophic infants fed on sterilized milk. These figures prove the ability of such children to gain the whole or a greater part of the normal weight when well and properly fed.

Voss (A.) Nachahmungen von Metall-Gefässen in der prähistorischen Keramik. (Verh. d. Berl. Ges. f. Anthr., 1901, 277-284.) Discusses, with 11 text-figures, the imitation of metal vessels in the prehistoric pottery of central Europe. Among the examples cited are the imitation of a "beak-vessel" in

clay from the cemetery of Molinazzo-Arbedo in Tessino, a bird-head handled cup from Weisenacker in Bavaria, a bronze-pail imitated by clay vessel from Forhde in West Havelland, a flat vessel from Brandenburg, a vessel of unusual form from Buchheim in southern Bavaria.

Wake (C. S.) The beard as a test for classification of races. (Amer. Antiq., Chicago, 1901, xxiv, 43-45.) A translation of pages 74-77 of Wake's article *La barbe considérée comme caractère de races*, published in the *Revue d'Anthropologie*, Paris, 1880, 2^e s., iii, 34-77.

Waldeyer (A.) Schädelstativ. (Verh. d. Berl. Ges. f. Anthr., 1901, 267.) Brief account of a stand for skulls devised by Dr Seifert of the Anatomical Institute.

Weinberg (R. D.) Novyëishie ouspyëchi k' ovdasti antropologii kostnoï sistemy. (Russk. Antrop. Zhur., Moskva, 1901, ii, No. 2, 92-125.) This elaborate résumé of recent studies of the osseous system of the human body is illustrated with 3 text-figures, and the accompanying bibliography (pages 111-125), which (with a few exceptions) relates to 1899-1900, embraces 315 titles in all European languages.

Wilson (T.) Classification des pointes de flèches, des points de lances et des couteaux en pierre. (Anthropologie, Paris, 1901, xii, 568-594.) This article, illustrated with 15 plates, classifies arrowheads, lance-points, and stone knives under four large divisions (based upon the general form) with many subdivisions or classes. The four chief forms are the leaf-shaped, the triangular, the pedunculated, and the aberrant. This paper is based upon the more extended study by Dr Wilson in the *Report of the U. S. National Museum* for 1897.

EUROPE

Addy (S. O.) Garland day at Castleton. (Folk-Lore, Lond., 1901, xii, 394-430.) A somewhat detailed account, with 4 plates, of the ceremony of "garland day" at the village of Castleton, in the High Peak of Derbyshire. Morris-dancers with a king and a queen (man dressed in woman's clothes) perambulate the village to music, after which the garlands are raised to the top

Addy—Continued.

of the church tower and fixed upon the pinnacles. The tune to which the procession moves is given with notes on the air known as "Rowty Tow," and some of the words sung to it. The ceremony resembles that of the "grass king" in some parts of Germany. The introduction (pages 395-407) treats of the folklore of Castleton in general.

Adler (M.) Zwei Volkslieder aus dem Geiselthal bei Merseburg. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 459-461.) Texts of two folk-songs, one of which seems historically based upon the suicide of an unfortunate girl some 30 years ago. The author considers it "an example of how folk-songs originate, live on, and, by their continuance, preserve the knowledge of events unremembered by official documents."

Amalfi (G.) Novelluzze raccolte in Tegiano, Prov. di Salerno. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 156-164, 300-311.) Nos. XIII-XXIII of folktales from Tegiano, with comparative bibliographical references.

Ammon (O.) Tipi di razza pura in popolazioni miste. (Arch. p. l'Antrop., Firenze, 1901, XXXI, 377-380.) Brief discussion of the fate of pure race types in mixed populations, with special reference to Baden. The physical characters of race are transmitted in such a way that all possible theoretical combinations occur,—heredity tends to mix distinct characters (dark eyes and blond hair, e. g.). The more characters we consider the less pure types do we find. Very rare is the combination of 5 characters of the so-called Teutonic type (blue eyes, blond hair, white skin, tall stature, mesocephaly)—only 1.45% in Baden. The consideration of other characters would lower still more the percentage. The number of individuals possessing the original characters, when the mixture is complete, can never sink below a certain limit since such individuals are always reproduced by new combinations. Alleged typically pure racial specimens may thus be nothing more than accidental combinations. Individuals of "pure race" may exist no more than peoples of "pure race."

Bacher (J.) Von dem deutschen Grenzposten Lusérn im wälschen Südtirol.

(Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 443-452.) Continued from previous number. Contains 66 items (dialect text and literary German rendering) of folk-beliefs, customs and sayings concerning birth and baptism, childhood, youth and love, courting and marriage.

Balladoro (A.) Spigolature poetiche Veronesi. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 195-201.) These "poetical gleanings" consist of some 25 brief folk-poems on a variety of topics, from divers parts of the region of Verona (from Páengo chiefly). Some prayers and lullabies are included. A number of the verses are satirical.

— Filastrocche popolari Veronesi. (Ibid., 311-318.) Text of eight "nonsense" poems from the region of Verona, with some explanatory notes.

Bellino (A.) Habitação urbana. (Portugalia, Porto, 1901, I, 613-618.) Brief account, with 11 text-figures, of remarkable urban dwellings in Braga and Guimarães.

Bloch (A.) De l'origine des brachycéphales néolithiques de la France. (Anthropologie, Paris, 1901, XII, 541-549.) From* the consideration of the seriation of the cephalic indices of the race of Petit-Morin Dr Bloch concludes that they exemplify not a mixed race of longheads and shortheads, but a dolichocephalic race in process of metamorphosis into a brachycephalic, thereby giving rise to neolithic shortheads in France. The presence of the latter is due to anatomical variation and represents no sudden inroad of brachycephalic tribes from abroad. The presence of the metopic suture "is a manifest proof of the gradual transformation of the primitive dolichocephalic type into a brachycephalic." At Petit-Morin this had been already accomplished, but not at Baumes-Chaudes. The author's general thesis is that "the neolithic brachycephals of France are the direct descendants, without intermixture, of the neolithic dolichocephals, which last are themselves the descendants of the paleolithic dolichocephals." The discussion following this paper was rather against the author.

Bolte (J.) Eine geistliche Auslegung des Kartenspiels. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 376-406.) A

Bolte—Continued.

well-documented account of the "spiritual interpretation" of playing-cards,—the usual form is the tale of the excuse of a soldier found card-playing in church,—in the European folk-literature of the nineteenth century. The tale is known from French, English, Swedish, Danish, Dutch, German, Spanish, Portuguese, Italian, and Icelandic sources. The texts of the oldest German, the Portuguese, and the Italian versions of the tale are given (pages 382–387). Pages 387–405 treat of the spiritual explanations in folk-songs ("number songs") of the card-numbers 1–10 and the lists of sacred numbers 1–12, in Europe, the Orient, etc. The texts and music of a number of the songs are given. In the versions of the soldier's excuse the card-numbers appear as follows: Ace = one God, one belief, one baptism; deuce = Old and New Testament, body and soul, God and Christ, two natures of Christ, two thieves, virtue and vice, two sacraments, two tables of the law; trey = Trinity, the three days of Jonah in the whale's belly, three Graces; four = the last things (death, judgment, hell, paradise), the evangelists, the seasons, the four estates; five = the wise virgins, the wounds of Christ, the senses; six = days of the creation, work-days, the petitions in the Lord's Prayer, the pilgrimages of man; seven = the day of rest, the words of Christ on the cross, the Sacraments, the petitions in the Lord's Prayer, the wonders of the world, the planets; eight = the family of Noah, the benedictions of the sermon on the mount, the mountains of Calvary; nine = the ungrateful lepers, the choirs of angels, the virgins who adored Christ, the Muses, the hours of Christ on the cross; ten = the ten commandments; Jacks = Judas (Jack of clubs or of spades) and the soldiers who maltreated Jesus; Queens = Queen of Sheba, Mary and the three women at the grave of Christ; Kings = God, the sovereign, Herod, the three Kings at the cradle of Christ, the judges of Christ, the evangelists. Besides all this, the four colors signify the seasons, red and blue the blood and passions of Christ, diamonds the place where the body of Christ was put (also the four corners of the church); spades the spear or the grave of Christ; hearts the love of Christ, or the devotion of the church-goer; clover the union, zeal, and love of the three women who went to the

tomb, the cross, or the crown of thorns. The twelve card-pictures represent the months, the fifty-two cards the weeks, the 365 points the days of the year.

Braga (T.) Sobre as estampas ou gravuras dos livros populares. (Portugalia, Porto, 1901, 1, 497–512.) This interesting account of prints and engravings in Portuguese popular literature is illustrated with 46 text-figures. The *livros de cordel* correspond to the French *Bibliothèque bleue* and the Spanish *Pliegos sueltos*. By their contents very many of these brochures show their origin from the popular literature of medieval Europe,—reduced and distorted legends and stories of heathen heroes and Christian saints, tales of adventure and shipwreck, accounts of monsters, calamities, etc., great natural phenomena, comical and facetious deeds and escapades. The most picturesque thing about them is the illustrations, a necessary part of these little books. A good many of these pictures are pretty rude examples of Portuguese esthetics, both those going with verse and those with prose. Some of the flysheets had an immense circulation. When the old xylography is being superseded by zincography, illustration becomes accurate and spontaneous, natural and esthetic. So the future of illustration would seem to be the popularizing of photographs and esthetic ideas of the great masters. Thus it will still exercise a great suggestive rôle in the popular imagination. The illustrations for such works as the *Historia do Profeta e Santo Rei David*, *Historia do Imperador Carlos Magno*, the numerous *Autos*, the *Lunario Perpetuo* (astrological almanacs), etc., reproduced by the author are curious and sometimes wonderful. Many literary works got into popular favor in this way—*Don Quixote*, *Gil Blas*, *Paul and Virginia*, *Robinson Crusoe*, *Gulliver's Travels*, *Thousand and One Nights*, besides native Portuguese books. The subject of Portuguese popular literature in general was treated by Braga at pages 448–498 of his former study *O Povo portuguez nos seus Costumes, Crenças e Tradições* (Lisboa, 1885).

Calvert (F.) Ein Idol vom thracischen Chersones. (Verh. d. Berl. Ges. f. Anthr., 1901, 329–330.) This brief note (in English), with text-figure, describes an idol in white marble from Kilias (Coela), representing "a grotesque human form," with wings and some

Calvert—Continued.

other bird-like attributes. The author suggests it may be intended for the Palladium.

Cameron (Mary L.) A survival of tree-worship. (Folk-Lore, Lond., 1901, XII, 455-456.) Brief account of the "Madonna in the oak," at the edge of the forests of Mt Aimate, Tuscany. The church-authorities have been unable to prevent the people adoring their tree.

Capitan (L.) Gravures rupestres dans les Vosges. (Anthropologie, Paris, 1901, XII, 539-540.) Brief account of the sculptures on the Pierre à Mulet in the Bois de Marey near Martigny-les-Bains, Department of the Vosges. Dr Capitan, who examined the rock quite recently, found more figures than those reported by Voulot. Among these are numerous crosses, two horseshoes (one of a Gallic type), pittings, etc., and many other curious signs. These inscriptions are probably quite ancient. The author suggests comparison with the *wasin* ("property marks") of the nomadic Arabs. They may have also a religious or fetishistic significance.

— Sur les grands anneaux en pierre de l'époque néolithique. (Ibid., 556-557.) Brief discussion of the large flat stone rings of hard stone (jadeite, nephrite, etc.) found at Quibéron, Volney, Tararou, etc. Dr Capitan compares them with similar rings of less size in use as priestly ornaments in Japan, farther India, Mexico. Their presence in Gaulish sepulchres may have a religious significance. The breast-rings of the menhir-statues of the Aveyron may thus represent real stone rings of this kind and not rings of metal as some have supposed.

Cauderlier (G.) Les causes de la dépopulation de la France. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 520-540.) The author's general thesis, discussed more at length in his recent book, *Les lois de la population*, is that "population increases with the increase of the proportion of resources to needs, and vice versa." This law has, however, modifications, exceptions, and particular exemplifications. Among the results of this general law are: Population varies according to economic conditions; the depopulation of the country districts and mountain val-

leys; tendency of coastal fishing populations to increase (the sea-food being inexhaustible); countries rich in mineral wealth will increase indefinitely in population with proper means of transportation at home and abroad; countries dependent upon commerce principally will increase in population indefinitely if trade is not interfered with by legislation; the rich and well-to-do population of the country seeks the city where the means are at hand to satisfy the new needs created by the progress of civilization; centralization of public service in one town or in a few injures the general population; laws of succession are without influence upon the development of population, except as they may increase or decrease resources and needs; so too with all legislative and fiscal measures intended to increase directly marriages and births; the celibacy of priests and monks and nuns will influence very little the total population, because the majority of them render to the collectivity what services they can,—not so however with the idle celibates who give society no service; the diminution of mortality acts differently upon the total population according to whether it bears upon men and women capable of working and producing or upon the incapable. The discussion of this paper revealed many disagreements with the author.

Chauvet (G.) Poteries préhistoriques à ornements géométriques en creux, vallée de la Charente. (Anthropologie, Paris, 1901, XII, 641-661.) Discusses, with 1 plate and 16 text-figures, the remains of pottery with incised geometric ornamentation discovered at the "station" of Bois du Roc. The first part of the paper gives a résumé, with numerous bibliographical references, of our knowledge of the distribution of this kind of pottery over Europe and the Mediterranean region generally. According to the author in neolithic pottery of the Charente valley this sort of ornamentation (rare on funeral pottery, more common on camp pottery) has no very deep lines, nor were the incisions filled with coloring matter; this ornamentation reaches its maximum with the age of bronze—the incisions deeper and larger, perhaps to receive coloring matter; the geometric ornamentation does not disappear with the Iron age, but the incisions do; the

Chauvet—*Continued.*

variations in type are such as might readily occur in the local development of the industry. The study of the pottery of Bois du Roc seems to "indicate closer relations of central Europe with Spain and the Mediterranean."

Coelho (F. A.) *A pedagogia do povo Português.* (Portugalia, Porto, 1901, 1, 475-496.) Continued from the previous two numbers. This third chapter deals with proverbs in general. After a general introduction (historical and bibliographical) the author discusses Portuguese proverbs and proverbial phrases under the following heads: Religious, ecclesiastical (heathen-Christian),—God, Christ, Trinity, Saints, Devil, Clergy and ecclesiastical persons, Paradise, church, religious acts, festivals, Rome, etc.; geographical and historical (medieval and modern),—Moors, modern peoples, countries and places, institutions, customs, weights, measures, money, military and civil personages, historical facts and persons, etc. Many of the proverbs relating to Christian matters are really of heathen origin, proper names, etc., being changed. Among the words for "proverb" now or formerly in use in Portuguese are the following: *vervo* or *vervo antigo* (used in the *Cancioneiros* of the XIII-XIV centuries), *exemplo* (common in the XV-XVI centuries), *refrão* (borrowed from France in the Middle Ages), *adagio* (a purely literary word), *ditado* (popular in sense of "proverb"), *proverbio* (literary, but becoming popular). Dr Coelho prefers the last term. A curious term for "the proverb runs, etc.," is "the parrot (*papagaio*) says." The article is to be continued in the next number.

—Alfaia agricola portuguesa. (Ibid., 398-416, 633-649.) An elaborate and interesting account, with 23 text-figures, of Portuguese agricultural implements. Dr Coelho concludes that two facts especially are brought out by this study, viz., the very archaic form of many of the implements and the exceptional preponderance of Latin terminology. The last fact proves rather a greater Romanization in the matter of language than an origin of some of these implements and appliances through contact with the Latins.

Cordell (E. F.) The medicine and doctors of Horace. (Bull. J. H. U. Hosp., Baltimore, 1901, XII, 233-240.) An interesting discussion of the references to physicians and medical matters in the old Roman poet. The author remarks that "nowhere in all his extant writings is there a word of unkindness or ridicule of the professors of medicine." This is noteworthy, "when we reflect upon the character of the Roman profession of his day, just emerging from obscurity, and chiefly in the hands of slaves and foreign adventurers, bent in most cases solely upon self-aggrandizement." Horace, too, was a decided invalid for the last half of his life. A list of diseases mentioned by Horace and of his limited materia medica is given on pages 238 and 239.

Corsi (G. B.) *La mezza quaresima in Siena e nel Senese.* (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 145-155.) Brief account of the customs and ceremonies at Mid-Lent in Siena and the surrounding region, based on the diary (1785-1838) of A. F. Bandinii. Bonfires, dances, puppet-shows directed against the monks, effigy-burning, feasts, etc., are noted. According to Corsi a sort of charivari is still enacted on this day in parts of the Siena country. The play, too, survives, but "the old woman" has taken the place of the monk. The verses recited are given on pages 151-155.

Coutil (L.) *L'industrie primitive du cuivre et du bronze en Normandie.* L'analyse des principales formes d'instruments. (Anthropologie, Paris, 1901, XII, 624-628.) Gives details of analyses of axes of red copper from the department of Eure and bronze axes and swords from the departments of Seine-Inférieure and Eure in Normandy. From these analyses the author concludes that classification by amount of tin is not decisive. Two copper axes from Leubécourt, about the same in form and size, contained the one 0.4 of tin, the other 3.8. In the bronze axes the tin varied from 10.1 to 18.1. The iron in the bronze swords varies from 1.8 to 4.2 per cent.

Crocioni (G.) *Novelle popolari in dialetto di Canistro.* (Ibid., 185-194.) Dialect texts of six short folktales from Canistro in Aquila, with glossary of difficult and unusual words.

da Cruz (P. B.) Amphora de barro proveniente de Valencia del Cid, Hespanha. (Portugalia, Porto, 1901, I, 601-602.) Treats of a vase from Valencia del Cid, in Spain, probably an imitation (of the Greek) made in southern Italy.

— Arcabuzes de serpe e morráo (Ibid., 603-604.) Notes on the mechanism of the sixteenth century arquebus.

Deichmüller (Dr) Aufruf über die Verzeichnung der in Sachsen vorkommenden Alterthümer nebst einer Probe des ausgefüllten Fragebogens. (Verh. d. Berl. Ges. f. Anthr., 1901, 412-414.) *Questionnaire* for the marking of archeological remains in Saxony,—settlements, dwellings, work-places; fortifications, walls, etc.; graves; places of sacrifice, cult ceremony and judgment; commercial routes, mines, agriculture.

Feilberg (H. F.) Der böse Blick in nordischer Ueberlieferung. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 420-430.) Concluded from previous number. Additional data concerning the "evil eye" in Norse tradition. One use of the "evil eye" was to make blunt the sword of an opponent. To look backwards through one's legs is also a magic rite.

Ferraro (G.) Due *asempri* in dialetto Monferrino. (Arch. p. I. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 319-322.) Texts of two *asempri* or moral tales for old maids in the Monferrino dialect, with versions in literary Italian.

— Toccaferro. (Ibid., 412-415.) First part of a discussion of the game of *Toccaferro* and the folklore of "thunder-stones," iron, etc.

Fortes (J.) Lagar de Mouros. (Portugalia, Porto, 1901, I, 606-608.) Describes, with plan, the so-called "Wine-press of the Moors" in Gondar.

Forzano (G.) La festa di mezz' Agosto in Gioiosa Marea. (Arch. p. I. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 245-249.) Brief account of the festival of mid-August at Gioiosa Marea. These ceremonies are partly religious and partly secular. Engaged couples figure much in the festivities.

Fouju (G.) Sépulture néolithique de Presles, Seine-et-Oise. (Bull. et Mém.

Soc. d' Anthr. de Paris, 1901, ve s., II, 373-376.) Brief account, with 3 text-figures, of the finds at the neolithic burial-place of Presles (stone chamber, resembling some dolmens of the Aveyron and Morbihan). Beside osseous remains (for the discussion of which see the article of M. Manouvrier), there were also found a fine polished flint axe, another of serpentine, fragment of characteristic neolithic pottery. The cover of the chamber is missing, and certain fragments of Merovingian pottery discovered may have been introduced at the time of its removal. See Manouvrier.

— Silex des stations néolithiques de Presles. (Ibid., 376.) Brief notice of flints found on the surface at Mont-Joli and Carrière-Martin near the neolithic burial-place previously described.

Friederichsen (M.) Beiträge zur geographischen Charakteristik der Bretagne und des französischen Zentralmassivs. (Globus, Brnschw., 1901, LXXX, 297-302, 315-323, 334-339.) This article with 25 text-illustrations contains a few remarks upon the stone monuments of Brittany.

Furno (A.) Uno stornellaio Fiorentino. (Arch. p. I. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 340-347.) Brief account of a Florentine singer of *stornelli*, with numerous specimens of his verses and the notes of the music.

von Gabnay (F.) Rachepuppen aus Ungarn. (Globus, Brnschw., 1901, LXXX, 373.) Brief account, with text-figure, of a witch-doll from the Hungarian Roumanians of Petirs in the county of Temes. Such dolls are made by old witches for young women who have been deceived by their lovers.

Götze (A.) Antwort auf die Angriffe des Hrn. Reinecke. (Verh. d. Berl. Ges. f. Anthr., 1901, 414-422.) Reply to P. Reinecke's criticism (in the *Verhandlungen* for 1900) of the author's views on neolithic pottery, its ornamentation, chronological succession of types, etc.

de la Grancière (A.) Passage du néolithique aux métaux en Armorique occidentale et plus spécialement dans le Morbihan. (Anthropologie, Paris, 1901, XII, 629-640.) According to the author, in Morbihan and all western Brittany, there is no evidence of a veri-

de la Grancière—*Continued.*

table Copper age preceding that of Bronze; nor has any axe of pure copper made upon the model of polished stone axes been found in western Armorica, as has been the case in certain parts of southern and central Europe. The transition from the Stone to the Bronze age in Brittany was not at all sudden. The use of bronze came in gradually and stone implements survived long after its beginning as may be seen from the "furniture" of the Armorican monuments, and the structure of the monuments themselves.

Grip (E.) Skuttungemålets ljudlära. (Svenska Landsmålen, Stockholm, 1901, XVIII, NO. 6, 1-186.) This elaborate study of the phonology of the dialect of Skuttunge is a thesis for the doctor's degree at the University of Upsala. The material was collected in the summers of 1896-1900.

da Guerra (L. de F.) Uma povoação subterrada. (Portugalia, Porto, 1901, 1, 609-612.) Brief account of the buried town of Neiva (submerged in the latter part of the sixteenth century).

Halbherr (F.) Report on the researches at Præsos. (Amer. J. Archæol., Norwood, Mass., 1901, SEC. S., V, 371-392.) Brief account, with 3 plates and 25 text-figures, of investigations at the ancient Cretan city of Præsos, with descriptions of objects found. The votive terra-cottas are particularly rich and primitive. The little bronzes resemble those of Mt Ida, but they do not predominate at Præsos. Like Mt Ida, Præsos was a "place of worship of ancient origin, practiced without a temple, in the midst of the wildness of nature," at Mt Ida in a cave, at Præsos in the open air.

— Ruins of unknown cities at Haghios Ilias and Priniâ. (Ibid., 393-403.) Brief account, with 17 text-figures, of finds at the unknown Cretan cities of Haghios Ilias in Pediada and Priniâ in Malevisi. Where the chief temple of the first city once stood is now the little country church of St Elijah. Some of the inscriptions are very archaic.

Hermet (L'Abbé) Statues-menhirs de l'Aveyron, du Tarn, et de l'Hérault. (Anthropologie, Paris, 1901, XII, 595-608.) Brief account of the menhir-statues of Aveyron (12 in number),

Tarn (8), Hérault (2), with remarks as to their age and intention. Of these 9 are of males, 6 of females, 7 doubtful.

Hoernes (M.) Gegenwärtiger Stand der keltischen Archæologie. (Globus, Brnschw., 1901, LXXX, 329-332.) Résumé, based on Déchelette's recent article, "L'Archéologie Celtique," in the *Revue de synthèse historique*. Déchelette divides the "Keltic period" (which includes the last eight centuries B.C.) into proto-Keltic (Hallstatt) and Keltic proper (La Tène). The Keltic inroad is assigned a much later date than many other authorities would give it. Altogether Déchelette takes too conservative a view of the whole matter. Keltic imitation of Greek and Roman art is given prominence by Déchelette.

Hoffmann-Krayer (E.) Die Berufe in der Volkskunde. (Schweiz. Arch. f. Volkskunde, Zürich, 1901, V, 304-308.) Gives dialect texts of a number of popular and satirical verses relating to trades and professions, particularly that of the tailor. The rhymes cited are chiefly from Zürich.

Höfler (M.) Die Hedwig-Sohlen. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 455-458.) Brief account, with 1 plate (14 figs.), of the "stocking-soles," or "St Hedwig's soles," a species of bread or cake baked in Breslau, Neisse, Treibnitz, etc., on the 17th October in honor of St Hedwig, who is said to have founded this baking as a gift to the poor. The author is inclined to believe that we have here a transformation of the older Teutonic "death shoe" or "sacrificial shoe" into a charity-loaf, etc.

Hull (Eleanor) The silver bough in Irish legend. (Folk-Lore, Lond., 1901, XII, 431-445.) Discusses the "silver bough" referred to in the *Voyage of Bran*, the *Sickbed of Cuchulainn*, *Cormac's Adventure in the Land of Promise*, *Conla Ruadh*, and other old Irish tales and stories and its relation to the talismanic apple-branch and "golden bough" of other legends and myths. Miss Hull asks in conclusion: "Is not the Gaelic apple-bough of entrance into the unseen world nearer in idea to the conception of Virgil [of the bough plucked by command of the Sybil and carried by Æneas into the under-world] than the legend of

Hull—Continued.

the bloody sacrifice within the groves of Nemi, or the story of the flight of Orestes from which this is supposed to have had its origin?"

Ilwolf (F.) Volkstümliches aus Jonathan Swift. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 463-464.) The author compares the "penny-tossing" with the Steirmark game "Anmäuerln"; also Swift's remarks about holy-water sprinkling with procedures still in use in the Alpine country.

Ive (A.) Novelline, storie, leggende in Veglioto odierno. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 289-299.) Continued from previous volume. Nos. IV-XVII of brief tales and legends in modern Veglioto.

Jäger (J.) Das Bozener Land. Eine erdgeschichtliche Betrachtung. (Globus, Brnshwg., 1901, LXXX, 356-358.) Towards the close a few notes on relics of the Roman occupation (place-names).

Jegerlehner (J.) Sagen aus dem Val d'Anniviers. (Schweiz. Arch. f. Volkskunde, Zürich, 1901, v, 287-303.) German text of 27 brief tales from the Val d'Anniviers between the Rhone glacier and the lake of Geneva. These folktales were gathered in July and September, 1900, and January, 1901. They treat of fairies, cows, buried treasures, ghosts, the devil, witches, human sacrifice, robbers, magic, etc.

Jetta (J.) & Giannini (G.) L'ultimo giorno di carnevale a Bibbiena. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 209-218.) Brief account of the songs, ceremonies, etc., of the last day of the carnival at Bibbiena in Casentino, with bibliographical notes. The texts of the songs are given. The ceremonies in question are said to go back at least to the middle of the 14th century.

Kahle (B.) Von de la Martinières Reise nach dem Norden. (Ztschr. d. Ver. f. Volkskunde, Berlin, 1901, XI, 431-443.) Résumés, from the German edition of 1706, the chief items concerning Norway, the Lapps, the Russians (marriage-customs particularly), Samoyeds, etc., in the account of his travels in far northern countries in the year 1653, given by the surgeon, Pierre Martin de la Martinière. The oldest edition extant seems to be a French one published at Paris

in 1671. The natives of the island of Zembla were reported to worship trees shaped rudely to resemble the human form. The name for such a figure is given as *fetitso*, evidently, as Feilberg notes, the Portuguese *feitico*, our *fetish*, an early instance of the use of this word in German.

Kasser (H.) Die Reinhardt'sche Sammlung von Schweizer Trachten aus den Jahren 1789-1797. (Schweiz. Arch. f. Volkskunde, Zürich, 1901, v, 269-280.) Brief account, with 2 plates (one colored), of the Reinhardt collection of paintings of Swiss costumes, now in the Bern Historical Museum. Of the 124 paintings 9 represent Zürich, 12 Bern, 7 Luzern, 4 Uri, 9 Schwyz, 5 Unterwalden, 4 Zug, 1 Appenzell, 4 Glarus, 10 Freiburg, 7 Solothurn, 1 Thurgau, 3 Basel, 8 Schaffhausen, 3 Appenzell A./Rh., 4 Appenzell I./Rh., 7 St Gallen, 1 Baselland, 15 Aargau, 2 Waadt, 1 Wallis, 2 Neuenberg, 4 Schwarzwald, 1 Bregenzerwald. They were all painted by Joseph Reinhardt between 1789 and 1797. Of the paintings 118 containing 279 portraits are dated, and the artist has inscribed upon the back of each picture the names of his subjects. The paintings are all at full length. The collection is of great value for the historical study of costume.

Kollmann (J.) Die Fingerspitzen aus dem Pfahlbau von Corcelletes, Schweiz. (Arch. p. l'Antr., 1901, XXXI, 403-412.) General discussion, with 2 text-figures, of the impressions of finger-ends, nails, and knuckles on pottery from the lake-dwelling of Corcelletes on the left shore of Lake Neuchâtel. See *American Anthropologist*, 1901, III, 183.

Kraitschek (G.) Der alpine Typus. (Cbl. f. Anthr., Jena, 1901, VI, 321-330.) The author takes the view that Ripley's assumption of three European basal races (Teutonic, Alpine, Mediterranean) is untenable, since the so-called "Alpine race" is an evidently mixed stock, and not in any sense co-equal with the other two. The variation in the characters of the "Alpine type" is far too great to allow us to reckon it as a primitive race-form,—roundish head and medium stature seem to be about the only constant factors here; color of skin, eyes, hair, form of face, nose, etc., differ widely in the "Alpine type." Often we meet with a mixture of Teu-

Kraitschek—*Continued.*

tonic skull and Mongolian face, or of a broad head and a long face, etc.—we have to do with diverse combinations of short-heads and long-heads. Ripley's term (the *homo alpinus* of Linnæus) is better than the other designations (Celtic, Ligurian, Turanian, etc.), provided it does not carry the implication that the whole Alpine region is populated by a unitary type.

Krause (E.) Eisensachen der Wikinger-Zeit von Mewe, Westpr. (Verh. d. Berl. Ges. f. Anthr., 1901, 350-352.) Brief account of the iron objects (sword, stirrup, buckles, buttons, snaffles, weight, lance-point, knives, nails, etc.) discovered at the first find of the viking period hitherto made in West Prussia. The weight had been coated with bronze. A more detailed description of this important find is promised later.

La Colombina in Firenze nel sabato santo del 1901. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 416-417.) Brief account of the "flight of the dove" at Easter in Florence,—still an augury of an auspicious season.

La Corte-Cailler (G.) Burle del secolo XVII agli schiavi in Messina. (Ibid., 202-208.) Cites from a MS. of 1695 passages concerning the slaves in Messina, their confraternity, and their ceremonial processions, together with many silly actions and jests on their part and against them by the populace of Messina.

— Burle, facezie e motti dei monelli in Messina nel secolo XVII. (Ibid., 365-386.) Cites from a MS. of 1695 examples of the jests, satire, *bon-mot*, facetiousness, etc., of the rogues, pick-pockets, etc., of Messina in the 17th century. Not only the monks, but the highest in the land fell victims to the rude wit of these fellows. The negro slaves were an especial object of their railery. They applauded the Spaniards and abused the French.

Lampa (S. M.) Fåleberg. Anteckningar om en gammal Västgötaby. (Svenska Landsmälen, Stockholm, 1901, XIX, No. 5, 1-32). Treats, with 13 illustrations and 4 maps, of the old town of Fåleberg in West Gotland from the 13th century down. Houses, inhabitants, etc., at various periods are discussed.

La vie de Paris, les cris de la rue. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 253-256.) Brief description of the life of the streets in Paris, the street-cries, etc., from winter to winter again.

Laville (A.) Étude de couches Sannoisiennes démantelées, délayées et déposées sur les pentes à l'époque pléistocène à Montmagny, Villeteuse et Villejuif. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 338-341.) In this paper (with 3 text-figures) the author reaches the conclusion that the deposits in question "are only a local facies of quaternary clays and represent the strata *c-h* of the middle quaternary beds of the division of Ladière." This paper is preliminary to a general work on the quaternary deposits of Paris.

— Silex taillés recueillis à Therdonne, près Beauvais, Oise. (Ibid., 401-402.) Brief note on flints found at Therdonne near Beauvais in August, 1900.

Lockyer (N.) An attempt to ascertain the date of the original construction of Stonehenge from its orientation. (Proc. Roy. Soc., Lond., 1901, LXIX, 137-147.) Taking the view that Stonehenge was a "solar temple," and that the orientation of the avenue accords with that of its axis, the author comes to the conclusion that 1680 (\pm 200) B.C. is the date of construction of this famous monument. See also *Nature*, London, 1901, LXV, 55-57.

de Loë (A.) Découverte de palafittes en Belgique. (Anthropologie, Paris, 1901, XII, 558-564.) After noting previous discoveries of less extent and importance, the author gives a brief account of the discovery in 1899 of remains of lake-dwellings at Roulers, Emelghem, and Denterghem, in the Mandel valley, West Flanders. The most important finds were made during the draining of a marshy meadow at Denterghem, where 300 oaken piles, many planks, beams, etc., large numbers of flint and bone implements and rejects, fragments of implements of great variety, fragments of human and many bones of a great number of animals (wolf, dog, fox, deer, horse, boar, goat, ox), besides bronze objects, pottery (whole and fragmentary, hand and wheel made) of periods from neolithic times to the 15th century, a coin of

de Loë—*Continued.*

Trajan, the bottom of an earthen vessel marked *Conatius*, etc., were found. The Denterghem remains are important as indicating the presence in lower Belgium of extensive lake-dwellings and their continuous or repeated occupancy from the neolithic period to about the close of the Middle Ages of European history. The condition and state of the piles, no less than the objects discovered, argue in favor of this view.

Lutzu (P.) *La festa di S. Giovanni in Montiferro.* (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 257-259.) Brief account of the festival of St John in Montiferro, Sardinia.

Macnamara (N. C.) *Studien über den prähistorischen Menschen und sein Verhältniss zu der jetzigen Bevölkerung Westeuropas.* (Arch. f. Anthr., Brn-schw., 1901, XXVII, 365-378.) In this article, illustrated by 3 plates containing 33 figures of crania and living individuals, the author discusses prehistoric man in general and his relation to the present population of western Europe. Dr Macnamara maintains, among other things, that the factors determining the growth of the skull are different from those that develop the brain, and that the inhabitants of western Europe in the late tertiary and early quaternary period had, with respect to the shape of the frontal region of their skulls, a form much nearer that of the chimpanzee than is that of the skulls of modern European races. The author refers to the various prehistoric races of Europe—the Iberian (Mediterranean, or Africo-European, “the only race in Europe at the beginning of the neolithic period”), the proto-Aryan (Asiatic, or Cro-Magnon) of the middle neolithic age, the tall, blond Mongolian (North Asiatic, the first brachycephalic race to penetrate into Europe), the south Mongolian (short, brachycephalic) of the Bronze age. Each of these races had its peculiar culture and has left its peculiar relics, and each has its modern representatives today, with their differing temperaments and intellectual equipment, in England and various parts of the Continent. Some of the opinions expressed in this study need a great deal more proof, those especially relating to Asiatic immigration into Europe in prehistoric times. The same questions have been discussed at greater

length by Dr Macnamara in his book, *Origin and Character of the British People* (London, 1900).

Macquart (E.) *L'augmentation de la morti-natalité.* (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 482-490.) Brief discussion of the increase in the proportion of still-born to total births in France and other European countries. The author concludes that the generative power of Frenchmen in particular is diminishing, whatever other factors may enter into the result. In the discussion, M. Papillault warned against attributing the increase of still-born to either primordial weakness of the germ or social, intellectual, or other inferiority acting upon it, when so many accidental or incidental factors might share in the matter.

Magni (A.) *Pietre cupelliformi nuovamente scoperte nei dintorni di Como.* (Riv. Arch. Com., Como, 1901, 19-134.) A detailed account, with 22 plates (53 figs.) and a topographical map, of cupped and pitted stones recently discovered in the neighborhood of Como. The various theories as to the origin of these “cup stones” are discussed, and pages 124-134 are occupied by a chronological (1801-1901) bibliography of the general subject.

Manouvrier (L.) *Note sur les ossements recueillis dans la sépulture dolménique de Presles.* (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 425-427.) Brief account of human bones (fragments of femurs and tibias) from the dolmen-grave of Presles in Seine-et-Oise. At least 8 persons (2 men, 3 women, and 3 children) were buried there. The measurements of the fragments are given. *See Foujou* (G.).

Mantegazza (P.) *Trent'Anni di storia della Società Italiana d'Antropologia, Etnologia e Psicologia comparata.* (Arch. p. l'Antrop., Firenze, 1901, XXXI, 1-7.) Brief account of the origin and labors during the last thirty years of the Italian Anthropological, Ethnological, and Psychological Society, 1871-1901.

Marini (R. A.) *Reliquie Carolingie in Val d'Aosta.* (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 348-353.) Brief account of folklore about Charlemagne, etc., in the

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Val d'Aosta. St. Bernard and Charlemagne are confused.

di Martino (Mattia) Tesori nascosti da ritrovare indicati e descritti in un antico manoscritto. (Ibid., 323-339.) First part of transcription from "an old ms." (in the Sicilian dialect), of a long account and description of buried treasures and how to recover them. These treasures were "buried" by the Greeks in the time of the Emperor Michael Balbus.

de Mattos (M.) Cultura dos trigaes no Alemejo. (Portugalia, Porto, 1901, I, 622.) Brief description of the process of treating the soil, known as *morcias*, in use in Alemejo.

Mayet (L.) Nouvelles recherches sur la répartition géographique du goître et du crétinisme. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 431-436.) General discussion of the subject, with three maps. Goitre is very common in 35 departments, rare in 19, and almost unknown in the rest. It is most frequent in the mountainous regions (except that it is common in Aisne and Orne),—as in Switzerland, Italy, Germany, etc. That endemic goitre and cretinism are related is proved by clinical observation and experiment, but the statistics in the matter hardly yield more than negative results. The causes of idiocy are varied and often multiple, and goitre is neither the only cause, nor the only sign in the regions where both prevail. Dr Mayet notes that there is less and less tendency today to make distinctions of importance between idiocy proper and cretinism, while the division of goitre into endemic and sporadic is largely artificial.

Mochi (A.) L'istituzione di un laboratorio antropometrico nel Museo Nazionale d'Antropologia dell'Istituto di Studi Superiori in Firenze. (Arch. p. l'Antrop., Firenze, 1901, XXXI, 319-340.) The author argues for the institution of anthropometric laboratories and sketches the history of the movement which has resulted in the establishment of the Mantegazza memorial laboratory in the Istituto di Studi Superiori, in Florence. At pages 329-335 is given a list of the observations, experiments, measurements, etc., to be undertaken in such a laboratory.

Modin (E.) Härjedalens ortnamn ock bygdesägnar. (Svenska Landsmålen, Stockholm, 1901, XIX, No. 2, 1-128.) An interesting study of place-names and folk-history in Härjedal. On pages 12-20 are given lists of terms for mountain and hill, woodland, waters and their environment, meadows, etc. At pages 21-26 is a list of old Härjedal personal names. The names are treated by parishes. The oldest form of the name of the province itself seems to be *Heriardal* in 1273 A.D.

Monteiro (R.) Os palitos. (Portugalia, Porto, 1901, I, 627-628.) Brief account of one of the old, disappearing industries of Portugal, the making of tooth-picks by hand. The manufacture is traditionally localized in Lorrão and Coimbra. The material used is the *Salix alba*. The fabrication has now become a mere automatism, the older ornamentation having been dropped.

Montelius (O.) La chronologie préhistorique en France et en d'autres pays celtiques. (Anthropologie, Paris, 1901, XII, 609-623.) In this article, illustrated by 5 figures showing 63 specimens, the author discusses the chronology of France and other Celtic countries in prehistoric times, relative and absolute.

Morax (R.) Le carnaval dans la vallée de Conches. (Schweiz. Arch. f. Volkskunde, Zürich, 1901, V, 281-287.) Brief account of the amusements and ceremonies of carnival week in the Conches valley of upper Valais. The *Einreden*, dances, music, *Giger Montag*, etc., are referred to. The adults' attempt to suppress the *Einreden*, something akin to flirtation, has not succeeded. At the dances old music is in vogue. During the carnival the natural gaiety of the people has free rein.

de Mortillet (P.) Coup de poing chelléen du Vésinet. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 403.) Note on a fine specimen of "coup de poing" of the Chelles type from Vésinet in Seine-et-Oise.

Natividade (M. V.) Grutas de Alcobaca. (Portugalia, Porto, 1901, I, 433-474.) This article, with 24 plates containing 237 figures of implements of stone, bone, pottery, etc., and map of the

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archeological province of Alcobaca, gives a brief account of investigations of the various neolithic "stations" (caves) in the region of Alcobaca in western central Portugal. The author divides the "stations" explored into seven groups: 1. *Type of Lagoa do Cão.* With rude neolithic objects and pottery. Predominance of flints with thick triangular section. Flint spear-heads. Schist axes. Bear's teeth. No ornaments. 2. *Type of Pena da Velha.* Mouth of cave partly obstructed by large stones. Mortuary caves with human bones. Ornaments few, axes few, flint blades abundant. Teeth (*canis, felis*) bored for suspension. Remains of cow, stag, pig, rabbit. 3. *Type of Cabeço da Ministra.* Mouth of cave defended with stones rudely cemented. Rich in neolithic objects. Great variety of well and delicately made flint implements. Schist axes, adzes, etc. Many ornamental objects. Ornamented pottery. Flint implements, nuclei and refuse. Teeth (*felis, canis*) bored for suspension. 4. *Type of Ervideira.* Knowledge of panification and agriculture, grinding-mills of primitive type. Predominance of bone implements. Retouched flints rare. Pottery rude and unornamented. Simultaneity of hunting and fishing life. Imperfect axes. Flints rare. 5. *Type of Redondas.* Copper implements. Stone implements rare. Pottery abundant with variety of form. Schist plates bored for suspension. 6. *Type of Cabeço dos Mosqueiros (lower).* Implements and instruments few. Pottery curiously worked with wheel. Copper implements. 7. *Type of Casa da Genia.* Implements of iron. Remains of large, thick pottery. Sculptures in bone. Of the fourth, sixth, and seventh types only one "station" each is known. In all 14 caves were investigated,—details of the finds in each, number of specimens, etc., are given. Pages 460-473 are occupied by an ethnographical sketch of Alcobaca based upon the results of these investigations. The seven crania obtained from these "stations" and the few long-bones indicate a small-statured but strong-muscled people, generally dolichocephalic. The type of axe represented in figure 236 the author considers unique. One of the most curious objects discovered (at the Casa da Genia cave) is a rude bone carving, apparently of a woman (fig. 232). At Cabeço dos

Mosqueiros some glass beads (Roman?) were found.

Nerucci (G.) Maramao! (Arch. p. 1. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 273-274.) The author considers this much discussed word to be "simply a folk-exclamation." It has nothing to do with the proper name Maramaldo.

Norrby (R.) När blev Sverges befolkning i egentlig mening bofast? (Svenska Landsmälen, Stockholm, 1901, XIX, No. 4, 1-22.) Treats of the first permanent settlement of Sweden as revealed by the terms for "village," "farmstead," etc. On page 22 the author gives his scheme of the development of these names. The contrast between the older names and the later, between the "flyttare" and the "bofaste,"—the somewhat nomadic and the permanently settled,—is brought out.

Öberg (S.) Från Härjedalen, anteckningar om folkliv ock folktro. (Ibid., No. 3, 1-23.) Notes of Härjedal folk-life and folklore. Treats of timber-industry, old-time wedding-customs, etc.

Peixoto (R.) Uma iconographia popular em azulejos. (Portugalia, Porto, 1901, 1, 585-590.) Treats, with 10 text-figures, of the pictures on tiles or pottery squares.

— Os cêrcos. (Ibid., 623-624.) In connection with Coelho's recent study of similar rites, the author argues that the *cêrcos*, a sort of beating the parish bounds at Easter, until lately in use in many parts of Portugal, are relics of, or substitutions for heathen ceremonies concerned with the protection of the fields from evil spirits, noxious animals, etc. He agrees with Coelho in regarding the Rogation rites of the Christian church as an ecclesiastical substitution for the heathen ceremony.

Pição (J. da S.) Ethnographia do Alto Alentejo. (Ibid., 535-548.) This second section treats of the "montes," or isolated country habitations, which are one of the most notable characteristics of the trans-Tagan province. There are five classes of "montes." They are the residence-houses of large estates, and are like what are called in other provinces, granja, casa, quinta, etc. They consist of dwelling-houses, out-

Picão—Continued.

buildings of various sorts, and sometimes a chapel. From one point of view they are magazines of all that agriculture produces, a picturesque synthesis of Alemtejan country-life (man, beast, bird, etc.). They are also free inns for travelers and beggars, permanent refectories for all sorts of needs, asylums of the old and sick, homes of abandoned children, and refuges of the persecuted. Details of the various buildings, etc., are given with 5 text-figures.

Picco (F.) e Bollea (C.) Spigolature dal "Libro de los enxiempos del Conte Lucanor et de Patronis" di Juan Manuel, s. xiv. Saggio di traduzione corredata di alcune annotazioni comparative. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 219-244.) These "gleanings" consist of *exempla* 1-v from the book of *exempla* of Juan Manuel (fourteenth century), known as "Libro de los enxiempos del Conte Lucanor et de Patronis." The comparative notes are to be published in a subsequent issue.

Pirez (A. T.) Amulétos. (Portugalia, Porto, 1901, I, 618-622.) A list of "pagan amulets" still in use among the people of Elvas and the reasons given for their employment by the populace today. Of the amulets in question 18 are for infants, 5 for lactation, 25 against diseases, dangers, etc. A brief description of each amulet is given.

Pitrè (G.) Modi proverbiali e motti storici di Palermo. Raccolti ed illustrati. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 387-408.) Historical and explanatory notes on 48 proverbial expressions and historical sayings from Palermo.

Pommerol (F.) La fête des brandons et le dieu gaulois Grannus. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 427-431.) Brief account of the ceremony of the *Granno mio* on the first Sunday of Lent in the Auvergne—"torch Sunday." From a bonfire (around which the people dance) at night straw-torches are lit, which are then passed under the trees, etc., with appropriate exclamatory verses. The characteristic accompaniment of the ceremony is the cry "Granno mio, Granno mon pouère, Granno mo mouère" ("Grannus, my friend; Grannus,

my father; Grannus, my mother.") Dr Pommerol considers that this ceremony is what remains of an ancient solar germ-cult, and would identify *Granno* with the *Apollo Grannus* to whom altars have been found dedicated in England and Alsace,—a Gaulish deity. This name he would connect with certain Celtic words for "sun" (Irish *grían*, Welsh *greian*), from which he also suggests the much discussed French word *brillant* may have been derived.

von Preen (H.) Opferung aus Thonkopfurnen in Haselbach bei Braunau am Inn und im Taubenbach. (Mith. d. anthrop. Ges. in Wien, 1901, xxxi, 52-61.) Brief account, with 30 text-figures, of the pilgrim-shrine (Church of St Valentine) in Haselbach, near Braunau on the Inn, and the clay-heads offered up there for votive purposes. Also a description of similar votive offerings at Taubenbach in lower Bavaria. The author concludes that "we have here, both in Haselbach and in Taubenbach, beyond a doubt, the continuation of an ancient cult, of which only the outward form has maintained itself until the present time."

Raccuglia (S.) Proverbi e modi proverbiali riguardanti persone e paesi di Sicilia. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 260-262.) Nos. 61-69 of proverbs, etc., concerning Sicilian personages and towns, with explanatory notes.

Raseri (E.) Persone di cittadinanza italiana che parlano abitualmente in famiglia un idioma straniero, secondo i risultati del censimento generale della popolazione del 10 febbraio 1901. (Atti. d. Soc. Rom. di Antr., 1901 [1902], VIII, 89-99.) Statistics of foreign-speaking population of Italy according to census of 1901, with discussion of data. The number of families and individuals (Italian citizens) habitually speaking a foreign language was in 1901 as follows: Provençal French 19,005 (80,200), German 2,308 (11,400), Slavonic 5,868 (30,000), Albanian 21,564 (90,000), Greek 7,408 (31,200), Catalan 2,055 (9,800). This makes a total of 58,208 families and 252,600 individuals, representing 178 communes. The mass of the French-Provençals are in Aosta, of the Slavs in Udine, of the Greeks in Lecce and Calabria. In Aosta the French-Provençal has preserved its im-

Rasari—Continued.

portance, but has diminished since 1861 in Pinerolo and Susa. There are two groups of Germans in Italy, the Piedmontese and the Venetian (relics of the 13 communes of Verona, etc.); the number of those speaking German in the Venetian region has decreased a half since the middle of the last century; the other German "island" seems to have increased. There are also two Slav-speaking groups, one in Friuli, the other in the Abruzzi; the former has decreased since 1851,—the one is Slovenian, the other Servian. The increase from 55,453 in 1861 to 90,000 in 1901 of individuals speaking Albanian is due partly to natural increase and partly to the more careful census-taking of the past year. The same remarks apply to the population speaking Greek. The Catalan element, confined to the city of Alghero (and environs) in Sardinia, is descended from a colony arriving in 1354 A.D., which was favored during the long Spanish rule of the island. Counting transients at the date of the census the foreign-speaking population of Italy amounts to ca. 1 %.

Reinach (S.) La station néolithique de Jablanica, Serbie. (Anthropologie, Paris, 1901, XII, 527-533.) Brief account, with 15 text-figures (terra-cotta figurines, pottery, etc.) of the "purely neolithic" station of Jablanica in Servia. This extensive archeological location was examined in September, 1900, by M. Vassits, now director of the new Museum at Belgrade. The most interesting specimens found are terra-cotta statuettes (more than 80 in number), dispersed in such a manner as to indicate that they belonged to the primitive household furniture of the cabins of these prehistoric people. While some of these figurines represent women and others animals (these are fewer and ruder), there appear to be none representing the male form. The finds in general indicate that the station of Jablanica "constitutes a new link in the chain uniting Bosnia to the Troad and Phrygia, on the one hand, and, on the other, to Hungary and southwestern Russia." Over all this great area in neolithic times there existed "the same primitive civilization characterized by statuettes and pottery of almost identical form and workmanship." Such secondary differences as are present may be attributed to the developments

of local industries, and there is no need for the hypothesis of a unique center of manufacture and diffusion. The ethnic relationship of the creators of this primitive culture is not very clear. They may have been the ancestors or predecessors of the Thracio-Illyrians.

— Un nécropole en Albanie. (Ibid., 662-670.) Brief account, with 22 text-figures, of the results of the investigations (in 1898) of M. Degrand at the necropolis of Komani, not far from Skutari, in Albania, with descriptions of some of the bronze and silver objects there found.

Rivière (E.) Les dessins gravés de la grotte de la Mouthe, Dordogne. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 509-517.) Brief description, with 8 figures (bison, cow, reindeer, goats, mammoth, horses), of the rock sculptures of the Grotte de la Mouthe, Dordogne. See *American Anthropologist*, 1902, IV, 164.

Rossi (P.) I cicli nelle "rumanze." (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 165-184.) This article is extracted from the author's work *Le "rumanze" ed il folklore in Calabria*. According to Rossi, the *rumanza* is polycyclic. In these folktales there can be detected a Christian (naively ignorant and humorous), a Celtic (with fairies and goblinhood), a human (redolent of everyday life and activities), a semi-heroic (akin to the Arthurian), and possibly an Arabian (reflected from "The Thousand and One Nights") cycle. *Sui generis* are the *rumanze di Iugale*, in which appears the countryman half-fool, half-thief, deceived today, tomorrow the trickster himself. When the *rumanza* treats of Christian topics it is in a happy vein.

de Saint-Venant (M. J.) Dissémination des produits des ateliers des Grand-Pressigny aux temps préhistoriques. (Anthropologie, Paris, 1901, XII, 550-555.) According to the author, who has carefully studied the subject, the area of distribution of Pressinian flint implements, representing the primitive industry of southern Touraine, does not include all of ancient Gaul, and the distribution has taken place in three directions chiefly,—(1) by the Loire valley to Brittany, (2) northward toward the Channel and Belgium, (3) eastward into Switzerland. The rejects are known

de Saint Venant—*Continued.*

locally as *livres de beurree*. According to M. Rutot the flint deposits of Belgium furnish abundance of material identical with that of Grand-Pressigny.

Salomone-Marino (S.) *Le storie popolari in poesia siciliana messe a stampe dal sec. XV ai di nostri*. Indice generale degli autori e delle cose notabili. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 267-272.) General index of authors and subjects to the study of "Folktales in Sicilian Poetry since the Fifteenth Century," which has appeared in previous issues.

Sampaio (A.) As "villas" do Norte de Portugal. (Portugalia, Porto, 1901, I, 549-584.) Continued from previous two numbers. This section (chapters ix-xii) of Sampaio's study of the "*villas*" of northern Portugal treats of the classes of the *villa* population, permanence of the *villas*, Neo-Visigoths (seignurs and farmers), transformation of the *villas* (petty proprietorship). Much interesting historical detail is given.

de Sanctis (S.) e **Toscano** (P.) *Le impronte digitali dei fanciulli normali, frenastenici e sordomuti*. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 62-79.) After a general introduction the authors give in detail the results of the investigation of the finger-prints of 103 boys between 6 and 14 years of age, of whom 40 were pupils in an elementary school in Rome, 40 feeble-minded children (none complete idiots) from an Asilo-Scuola for the poor, and 23 deaf-mutes from the Royal Institution in Rome, all more or less developed in intelligence. The chief conclusions arrived at are: The feeble-minded and the deaf-mutes tend to have a simple and uniform (*i. e.* repeated on all 10 fingers) design of finger-print, — simplicity of design is "the fundamental and typical anomaly and of certain degenerative significance." Anomalous forms abound in the feeble-minded and deaf-mutes, and both (the latter more than the former) present, in considerable proportion, the "uniform-anomalous type" (uniformity of design on all fingers and anomalous form of this design). The so-called "radial opening" occurs in all three groups exclusively on the index-fingers, the finger which is physiologically most evolved. The article is accompanied by 4 tables and 9 text-figures. In connection with this paper

should be read Vucetich's *Conferencia sobre el Sistema dactiloscopico* (La Plata, 1901).

Sanfilippo (F.) *Aneddoti intorno a Ferdinando III° Borbone, in Sicilia*. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 250-252.) Tells the story of "the pardon of the bacon" in Marineo.

dos Santos Rocha (A.) *Mobiliario neolithico disperso no districto de Leiria*. (Portugalia, Porto, 1901, I, 591-592.) Brief account of a collection of neolithic implements from the district of Leiria, now in the Museum of Figueira.

— Nota sobre um adorno metallico existente no Museu da Figueira. (Ibid., 592-593.) Describes a bronze (?) crescent-shaped ornament (in the Figueira Museum) from Povoa.

— Estação luso-romana da Pedrulha. (Ibid., 593-595.) Brief account of the finds, — remains of floors and dwellings, fragments of tiles, inscriptions in Latin, fragments of pottery, fibulae, buckles, etc., — at the Lusitanian-Roman "station" of Pedrulha.

— Dado romano proveniente das ruinas de Condeixa-a-Velha. (Ibid., 595-596.) Treats of a Roman die for playing found in the ruins of Condeixa-a-Velha, with references to such discoveries elsewhere.

— Necropole luso-romana da Senhora do Desterro, em Montemor-o-Velho. (Ibid., 596-598.) Brief account of the Lusitanian-Roman necropolis of Senhora do Desterro. See Severo (R.)

Savignoni (L.) *Fragments of Cretan pithoi*. (Amer. J. Archaeol. Norwood, Mass., 1901, Sec. s., v, 404-417.) Describes, with two plates (24 figures) and 2 text-figures, numerous fragments of pithoi from Hagios Ilias and Prinia. The author considers these finds "a fresh and noteworthy contribution to the history of Greek pottery modelled in relief."

Schukowitz (H.) *Das Kellerrecht*. (Ibid., 452-455.) Gives the text of a "wine-cellar law" of 1614 A.D., from a MS. in the author's possession. This "law" had long been kept in the Kinsky cellars at Matzen in Marchfeld.

Schülte (O.) *Braunschweigische Abzählverse*. (Ztsch. d. Ver. f. Volks-

Schülte—*Continued.*

kunde, Berlin, 1901, XI, 461.) Seven "counting-out" rhymes from Bruns-
wick.

Severo (R.) e Cardoso (F.) Obser-
vações sobre os restos humanos da Ne-
cropole de Nossa Senhora do Desterro.
(Portugalia, Porto, 1901, I, 598-599.)
Gives measurements and descriptions of
the fragments of two adult skulls, a
femur, and a tibia from the Lusitanian-
Roman necropolis of Nossa Senhora do
Desterro. The approximate cephalic
index of one of the skulls is 70.3, the
stature estimated from the long-bones
1628 mm.

— A collecção archeologica de Albano
Bellino, em Braga. (Ibid., 651-652.)
Brief account of the Bellino archeologi-
cal collection in Braga, due to private
initiative.

Sütterlin (G.) Sagen aus dem Birseck.
(Schweiz. Arch. f. Volkskunde, Zürich,
1901, V, 253-268.) German text of 26
tales from Birseck, of which a number
relate to ghosts and other "super-
natural" subjects.

Taramelli (A.) A visit to Phæstos.
(Amer. J. Archæol., Norwood, Mass.,
1901, Sec. S., V, 418-436.) Historical
and archeological notes (with 2 text-
figures) on Phæstos, once mistress of
the central part of the island of Crete,
and a maritime city, with account of
recent finds there, including a great
mass of pottery fragments of both the
rough and finer kinds. The ornamen-
tal *motifs*, etc., are discussed. The
author seeks to identify the Philistines
with the Pelasgi, and the Pulasati of
the Egyptians. Mt Ida, he thinks, was
the center of the Pelasgic domination,
and partly in possession of the Phæ-
stians, who may have been numbered
among the corsairs of the isles.

— A visit to the grotto of Camares
on Mt Ida. (Ibid., 437-451.) Ac-
count, with 5 text-figures, of a visit
in June, 1894, to the votive cavern, or
Grotto of Camares, on the southern
ridge of Mt Ida, "the religious
center" of the extensive Phæstian dis-
trict of Crete, and of the explorations
there made. The pottery remains are
of particular interest and are "char-
acteristic of the successive stages of
culture evolved in the island."

Thieullen (A.) Os travaillés à l'époque
de Chelles. (Bull. et Mém. Soc.
d'Anthr. de Paris, 1901, V^e S., II, 347-
362.) In this paper, with 6 text-fig-
ures, the author argues that man of the
Chellean epoch already fashioned bones
for his use.

Thiot (L.) Station préhistorique de
l'époque tardenoisienne à Warluis,
Oise. (Ibid., 372-373.) Brief descrip-
tion of what is claimed to be the first
find of Tardenois flints (small, geomet-
rically formed) in the department of
Oise.

Thomás (P. F.) Nota sobre um grande
vaso de barro existente no Museu.
(Portugalia, Porto, 1901, I, 602.) Brief
description, with 1 text-figure, of a
large clay vase from Alandroal in Alem-
tejo, dating from 1661.

— Amulétos do concelho da Figueira.
(Ibid., 604-605.) General notes on
the various kinds of amulets, and su-
perstitions connected with them.

Tornæus (J.) Berättelse om Lapmark-
erna och Deras Tillstånd. (Svenska
Landsmålen, Stockholm, 1901, XVII,
No. 3, 1-64.) A reprint of the famous
account of Lapland and the Lapps by
Johannis Tornæus, published for the
first time in 1772, although finished
in January, 1672. The author was a
clergyman at Tornå. Among the topics
discussed are: Origin of the Lapps, their
name, religion, drums, Christianity,
church-service, courting and marriage,
physical and mental characteristics,
clothing, reindeer, travels, hunting,
fishing, bird-catching, food, trade, etc.

Traeger (P.) Ueber das Gewohnheits-
recht der Hochländer in Albanien.
(Verh. d. Berl. Ges. f. Anthr., 1901,
352-363.) Consists of an article (pages
353-358) on "Das Recht der Stämme
von Dukadschin" by Pastor Lazar
Mjedia, and one (pages 358-363) by
Pastor Nikola Ashta on "Das Gewohn-
heitsrecht der Stämme Mi-Schkodrak
(Ober-Scutariner Stämme) in den Gebir-
gen nördlich von Scutari," giving the
essence of the customary laws of certain
mountain tribes of Albania. Blood-
revenge and murder, wounding, pro-
tection and guidance, appeasing of
blood-revenge, robbery and theft, proof,
injury to property of others, pledges,
inheritance, purchase and sale, are
among the rubrics considered. The
Albanian population consists of the

Traeger—*Continued.*

urban residents (under Turkish rule) with the lowland peasants dependent upon the towns, and the "highlanders" who have, more or less, their own laws as here described, and their own chiefs for seeing that they are carried out. Meetings of the whole tribe are held several times a year.

Venturi (S.) La settimana santa in Calabria. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 358-364.) Describes the ceremonies and festivities of Holy Week in the villages of Calabria. Holy Thursday is a day of flagellations of "i battenti," as they are called, and imitations of all sorts of the Passion of Christ. On Holy Friday the scene changes and pleasures of the mind and the high suggestions of art are attended to. The drama of *La Pigiata*, a poem of the Passion, is recited. On Saturday the *Cascata* is performed, and on Easter Sunday the *Confronta*, in which is represented the happy and glorious meeting of Jesus with the Madonna.

Virchow (R.) Sur un dépôt des temps néolithiques, formé d'une coquille de *Tritonium* remplie d'éclats de silex taillés. (Anthropologie, Paris, 1901, XII, 565-567.) Brief account of the discovery, in September, 1898, of a *Tritonium* shell near Brunswick. See *American Anthropologist*, 1901, III, 186.

— Menschliche Schädel-Stücke und Beigaben. (Verh. d. Berl. Ges. f. Anthr., 1901, 364.) Brief note on fragment of crania and two dog's teeth and a piece of shell found in a limestone quarry at Walbeck, near Helmstädt. The remains are said to have been found 12m. below the surface. The teeth are those of a child of 5 to 6 years.

Viterbo (S.) Subsídios para a formação do refraneiro ou adagiário português. (Portugalia, Porto, 1901, I, 513-534.) In these contributions towards a collection of Portuguese proverbs, the author cites 548 proverbs from the works of Gil Vicente (Nos. 1-91), Antonio Prestes (92-122), Antonio Ribeiro Chiado (123-196), Lope de Vega (197-336), a song-book of the 16th century (337-363), a ms. of the 16th century belonging to the Monastery of Santa Cruz, Coimbra (364-547).—of these authorities the fourth and fifth are in Spanish.

A collection of *Adagios portuguez* was published by Antonio Delicado at Lisbon in 1651, which book the author uses as a basis of comparison.

— As candeias na industria e nas tradições populares Portuguez. (Ibid., 629-631.) Additions to article in previous number on lamps (*candeias*) in Portuguese popular industries and folklore.

Volkov (T.) Kourgans et trouvailles archéologiques près du bourg de Smiëla. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 424-425.) Résumés briefly the work of Count Bobrinsky, the results of which have been published in 3 volumes (1887, 1894, 1901). The field covered is the southern parts of the governments of Kiev and Poltava. The following periods are recognized: 1. Stone age. 2. Eneolithic (VII-VI centuries B.C.,—appearance of bronze at close of neolithic period). 3. Scytho-Sarmatian (VI-II centuries B.C.). 4. Period of Roman influence (II-III centuries A.D.). 6. Slavonic period (VI-IX centuries). 7. Byzantine influence,—period of Grand Dukes of Kiev (X-XII centuries). Flint implements are rare in the Stone age,—natural fragments, however, may have been used the Count thinks. In the Eneolithic period we meet with crouched burials, and the use of red ocher. The *swastika* he considers the conventionalization of a flying bird.

— Antiquités de la région de Dnieper. (Ibid., 421-422.) Briefly résumés the work of Mr and Mrs Khanenko on the archeology of the Dnieper region. The numerous remains treated of by these authors belong to the periods of Roman, Slavonic (?), Gothic, Sassanide, and central and eastern Asiatic influence. Among the relics noted is a bronze plate with a *Tai-ki* of the Song dynasty (1128-1278 A.D.).

Vukasovic (V. V.) "Bugarilje" ovvero "Naricace" presso gli Slavi meridionali. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, XX, 354-357.) Brief account of the *bugarilje*, or weeping women singers at funerals among the southern Slavs (Montenegrins). The texts of two "elegies" sung by such women are given,—of one both the Montenegrin and the Italian version.

Weichel (*Dr*) Der Wall im Oberholz bei Thräna. (Verh. d. Berl. Ges. f. Anthr., 1901, 409-411.) Brief account, with plan, of the "Ringwall" in the Oberholz near Thräna, made doubtless for purposes of defence—a sort of "city of refuge" for the people of this region, dating back to pre-Slavonic times in Saxony.

Winkler (H.) Das Fennenthum der Magyaren. (Ztschr. f. Ethnol., Berlin, 1901, XXXIII, 157-171.) After briefly discussing the various theories as to the origin of the Magyars of Hungary, particularly Bálint's attempt (on linguistic grounds chiefly) to make them out to be Dravidians, Dr Winkler indicates the results of his very recent studies of the pure Magyar type of the Alföld region, which represents, he thinks, the pre-migrational Magyar stock. Elsewhere in Hungary the Magyars are a very mixed people—primitive Altaic, Huns, and Avars, "Turks," together with Slavs of all sorts, Roumanians, Italians, Teutons, have all contributed their share,—and can hardly be taken as the earliest type of the race. According to Dr Winkler, the investigation of the Alföld Magyars proves anthropologically and ethnologically even more than linguistically their relationship to the East-Finnic stock of Ural-Altaic peoples,—the Magyar proper is a rather pure Finn so far as type is concerned. Before their settlement in central Europe the Magyars were influenced by Turkic, Iranic, and Mongol peoples, for after their separation from their Finnish cognates, they wandered eastward as a "steppe-people," where these and other contacts took place. Dr Winkler thinks that Bálint's demonstration of Magyar-Dravidian relationship (the Magyars are *not* Dravidians) and certain Caucasian elements in the Magyar tongue are to be explained from the points of contact in pre-European days. Thus Turkic, Iranian, Mongol, Dravidian, and Caucasian elements exist in Magyar. Some of the questions here broached are to be further considered in Dr Winkler's forthcoming work, *Die uralaltaischen Sprachen*.

Zaborowski (M.) Portraits de la Vendée, des Deux-Sèvres, de la Vienne. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 403-404.) Calls atten-

tion to the value for ethnography (head-dresses, etc.) of the portraits of women on illustrated postal cards. Many photographic collections of peasant types have also been made.

Zanardelli (T.) I nomi etnici nella toponomastica. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 100-113.) Discusses names of places and persons in Italy derived from ethnic appellations, directly or indirectly, popular and literary. *Italia* itself is such a name. The various modes of formation of such words are enumerated. Among the ethnic names whose derivatives in Italy are treated more or less at length are: Boii, Dani, Burgundi (Burgondiones), Suevi, Bulgari, Ungari, Baschi, Frisii (Frisonen, etc.), Germani, Sarmati, etc. The number of such names is very large. Names like *Africanus*, *Germanicus*, "richer spoils than the peoples themselves," traveled far from their home, when Roman conquerors took them with them. The etymology of some names is of interest as showing the difficulties of the study of such words. The Perginese Germans were nicknamed by their Italian neighbors *Mócheni*, from their frequent use of the verb *machen*. One can easily see, that, if they had made their appearance in remote times, these *Mócheni* would have been an ethnic puzzle for later etymologists. There are many curious facts in this article.

Zemmerich (J.) Das deutsche Sprachgebiet in Süd und Ostböhmen. (Globus, Brnschw., 1901, LXXX, 345-356.) A detailed historical-ethnographical account, with map, of the German language in southern and eastern Bohemia. The most remarkable section of German speech in this region is the "linguistic island" of Budweis, begun by Swabian immigrants in the 13th century. Interesting also is the "linguistic island" of Iglau. This paper is a useful contribution to the literature of the Teuto-Slav linguistic conflict in central Europe. The author is moved by a strong patriotic spirit on behalf of the 180,000 Germans here considered.

AFRICA

Buschan (G.) Zur Pathologie der Neger. (Arch. p. l'Anthr., Firenze, 1901, xxxi, 357-375.) Résumés data as to the comparative susceptibility to and

Buschan—Continued.

recovery from disease of the negro and the white. The author is of opinion that the negro has a special race relation in the matter of pathology, and that other races also have their own characteristics with respect to disease. The negro enjoys a greater or less immunity from malarial and yellow fever, abdominal typhus, erysipelas, scarlet fever, complications resulting from accidental wounds, trachoma, carcinoma, (less for sarcoma), varicocele, hypertrophy of prostate, bladder and gall stones, ovarian tumors, hare-lip, spina bifida, cleft palate, chorea, melancholia, tabes, chronic delirium (Magan). More than the white the negro suffers from tuberculosis, dermoid cysts, aneurism, tetanus, mania, dementia paralytica. The so-called "sleepy sickness" seems to be a specific neurosis of the African race. Before the entrance of the negro into the social life of the whites idiocy appears to have been (as in Africa) the form of nervous disease occurring, but now most of the forms known among the whites are found among the negroes as well. The author rejects the idea recently current that the immunity of the negro for malaria is not primary, but acquired through a slight infection in childhood. Pages 372-375 are occupied by a bibliography of 81 titles.

Etnografia Africana. (Arch. p. l. Stud. d. Trad. Pop., Palermo-Torino, 1901, xx, 409-411.) Brief account, with 2 text-figures, of certain specimens in the Ethnographic Museum of the Trocadero, Paris, the doors of the city of Abomey, fetishes, etc.

Fies (K.) Das Fetischdorf Avhegame und seine Bewohner auf dem Aguberge in Deutsch-Togo. (Globus, Brnschw., 1901, LXXX, 377-384.) Somewhat detailed account, with 4 text-figures, of the fetish-village of Avhegame on Mt Agu in the German Togo country,—the natives belong to the Erve stock, who permit both men and women to be shamans. The priests are law-givers and dictate the times of sowing and harvest. Their "pulpit" is a large rock. The author's visit took place in December, 1897. Lately this fetish-village has been losing in vogue and importance, with the increasing activity of the missionaries.

Flamand (G. B. M.) Les pierres écrites (Hadjrat mektoubat) du nord de l'Afrique et spécialement de la région d'In-Salah. (Anthropologie, Paris, 1901, xii, 535-538.) Brief abstract, with discussion, of paper read at Congress of 1900. The stations at which exist *hadjrat mektoubat* ("written stones"), or rock-engravings, in northern Africa, as reported by the author, number some 54, not including those of the north-east where 700 figures have been studied by him. The prehistoric (neolithic) rock-sculptures contain figures of animals some of which no longer exist in that part of the world, while the later or Libyco-Berber contain inscriptions in alphabetical characters and representations of animals living still in the country, or farther south.

Grogan (E. S.) Through Africa from the Cape to Cairo. (Ann. Rep. Smithsonian Inst., 1900, Wash., 1901, 431-448.) This paper, which is illustrated with 3 plates and a folding map, is reprinted from *The Geographical Journal* (London), for 1900. It contains some notes on the Waruanda, Pygmies, Balegga, Dinkas, Nuers, etc.

Guyot (Y.) Les indigènes de l'Afrique du sud. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 362-368.) Brief general account based on *The Natives of South Africa*, published by the South African Committee (the investigation began in 1899). Between 1891 and 1898 the Bantu population has increased 35%, while the Bushmen and Hottentots have fallen off about 1.8%. In British South Africa there are nearly 4,000,000 blacks and other "colored" people. Of the Bantus it may be said "contact with peoples more advanced in evolution than themselves, far from being fatal to them, has actually increased their vigor and vitality." They are evidently destined to rise rapidly to a state of culture that will give them an important position in the future development of this part of the world. An interesting section of the South African world is formed by the 14,000 Malays imported from the East Indies, who have mixed with the other natives, but retain their creed of Islam. There are also many coolies from Hindustan.

— Les Vaalpens. (Ibid., 411-414.) The author translates from Keane's *The Boer States* (London, 1900) two

Guyon—*Continued.*

passages relating to "the Vaalpens, the most degraded of all the peoples of South Africa"—the information is from Boer sources. Their habitat is the bend of the Limpopo and they are said to be physically, linguistically and culturally *sui generis*. Their own name is *Katlea*. They are a species of dwarfs and "may be considered the aborigines of South Africa." But much more information is needed.

Hutter (D.) Westafrikanisches Stationsleben. (Globus, Brnschw., 1901, LXXX, 288-290.) Brief sketch of routine life at Baliburg in the North Cameroons.

— Der westafrikanische Bantuneger, seine Charakteristik und Behandlung. (Ibid., 384-386.) Brief sketch of the character of the Bantu Negro of western Africa and the way to treat him. Among the bad qualities noted by Captain Hutter are idleness (lack also of idea of time and its value), ingratitude, greed, and the vices due to the development of his essentially commercial and speculative nature. On the good side may be reckoned good-naturedness, dependence, sense of humor, keen observation-gift, etc. In dealing with him seriousness (with play of humor), justice, impartiality, patience, veracity, personality are all needed and necessary for more or less complete success.

Laidlaw (G. E.) Some ethnological observations in South Africa. (Amer. Antiq., Chicago, 1902, XXIV, 77-84.) Notes on Zulus and Kaffirs made during service with the British army in 1900-1901. The Zulus "are mentally, morally and physically, the superior native people of South Africa." Their sexual morality and the virtue of their women are noteworthy. In many ways the Zulus are "the gentlemen of South Africa." To the "blanket Indian" of North America corresponds the "red Kaffir," who still lives the old, wild life to a large extent. Between the "red Kaffir" and the civilized, settled negro, there exists a semi-civilized class, who live by intermittent work for the whites. "Kitchen Dutch" (the language used when addressing negro servants and white people), the author says, with some libel of the Canadien-Français, "bears the same relation to high Dutch, that the French Canadian

'habitant patois' does to Parisian French." The 'rickshaw men of Durban are Zulus.

Olshausen (Dr.) Aegyptische hausurnenähnliche Thon-Gefässe. (Verh. d. Berl. Ges. f. Anthr., 1901, 424-426.) The author calls attention to the resemblance between two clay vessels from ancient Egypt (figured in Petrie's *Diospolis parva*) and certain old Danish and German "hut urns." The Egyptian vessels are thought to be models of granaries,—and some of the German "hut urns" may have a similar origin. The Egyptian vessels in question belong to the first half of the second millennium B.C., much earlier than the earliest known Teutonic "hut urns." This brief article is illustrated with 5 text-figures.

Schweinfurth (G.) Ueber westafrikanische Figuren aus Talkschiefer. (Ibid., 330-331.) Brief account, with 2 text-figures, of some images in talc-schist from the Mendi country in the south of Sierra Leone, and another similar image from the island of Bulama (Bissayos). The last represents rudely the female form. The Mendi images are said to be buried in fields as protection for crops, etc. The heads are hollowed out so that they may be filled with grain, seeds, etc.

Seidel (H.) Körperverunstaltungen im Süden Deutsch-Ostafrikas. (Globus, Brnschw., 1901, LXXX, 290-292.) Treats, with 2 text-figures, of bodily mutilations,—scar-tattooing, filing and knocking out of teeth, boring of lips, ears, nose, etc.,—among the Bantu tribes of the southern regions of German East Africa. Tattooing is in vogue for esthetic purposes and also for an interesting sexual reason in the case of women. With the huntsman it is for luck. The patterns preferred differ considerably with the various tribes. The *pelele* is more common with women. With the Wagogo the ear-ornament carried in the perforation serves as a sort of pocket for snuff and the like. The clay-ball head-dress of the Wakinga (figured on page 291) is remarkable. Mutilations for punishment are comparatively rare.

Sergi (G.) Crani arabi. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 80-88.) Gives results of author's study of 29 Arab skulls in the Museum of the

Sergi—*Continued.*

Jardin des Plantes at Paris, made in August, 1900. Of these skulls (14 are male) some are from Algiers, others from Arabia. All except two (82.8, 89.4) are dolichocephalic and mesocephalic. The cranial capacity ranges from 1205 to 1595 cc. As to form 16 are "ellipsoid," 11 "ovoid," and 2 "sphenoid." The two brachycephalic skulls Sergi considers "foreign and Asiatic, with Mongolian characters, like those so common in the population of central Europe (Slavs, Teutons, Celts)." The average skull-capacity (1365.5) is not large and the skulls are heavier and not so well-formed as those of the Mediterranean race. The aspect of the face is dolicho-ellipsoidal.

Virchow (R.) Bildtafeln aus ägyptischen Mumien. (Verh. d. Berl. Ges. f. Anthr., 1901, 259-265.) Brief account (from letters) of Th. Graf's recent studies of ancient Egyptian portrait-tablets and other ancient representations of busts and faces. There is a striking likeness between some of the old Egyptian portraits and those on coins of the Ptolemies. The paper is illustrated by 4 text-figures, 2 of which represent Cleopatra.

Weeks (J. H.) Stories and other notes from the Upper Congo. (Folk-Lore, Lond., 1901, XII, 459-464.) Stories III-V and "sundry notes" on name-giving, reincarnation, spirit-possession, etc.

Weitzecker (G.) La donna fra i Basuto. (Arch. p. l'Antrop., Firenze, 1901, XXXI, 459-478.) Brief account of the position and activities of woman among the Basuto, as an individual, in the family, in society, and in relation to religion. Birth, name-giving, puberty and initiation, clothing and ornament, are referred to, the ceremonies of the puberty-period being given with some detail. Old maids are very rare (polygamy is common). On pages 469-470 the author tells of a real love-romance of which he was himself a witness. The account of marriage is also rather detailed. The childless wife is in sad case (several cures for this are noted). To bear all boys is a sort of financial disgrace, since girls are a sort of feminine capital (there is a "cure" for this also). Besides prostitution, the careers of the prophet and the exercise of civil power (as chief even) are open to women.

According to the author the pagan Basuto woman manifests no more religiosity than the man, but after accepting Christianity sincerely "she shows herself capable of a delicacy of conscience and an elevation of feeling, which make her the worthy rival of her white coreligionists." The Basuto Christian churches contain two men for one woman. The author seems to think that the greater freedom of women under Christianity accounts for some of this.

Zaborowski (M.) De l'influence de l'ancienne civilisation Égyptienne dans l'Afrique occidentale. (Bull. et Mém. Soc. d. Anthr. de Paris, 1901, v^e s., II, 323-326.) Brief note and discussion—the paper has appeared in the *Revue de l'École d'Anthropologie* (see *American Anthropologist*, 1901, III, 782.) In the discussion MM. Verneau and Delisle seemed favorable to the idea of ancient Egyptian influence in West Africa.

ASIA

Adler (B.) Der nordasiatische Pfeil. Ein Beitrag zur Kenntnis der Anthropogeographie des asiatischen Nordens. (Int. Arch. f. Ethnogr., Leiden, 1901, XIV, suppl., 1-40.) In this valuable monograph, accompanied by 8 plates (ca. 200 figures) and a distribution-map, the author treats of the arrow among the peoples of northeastern Asia: General character, material, weight and size, notch, fastening of point, ornamentation, poison, forms of the point, position of the point with respect to the notch, feathering (coast form, Aino type, Bering Sea form, Siberian and South-Siberian or Kirghiz form), etc. The author agrees with Ratzel and others in considering the arrow to be older than the bow, since it is a development from a weapon hurled from the hand (a throw-arrow). The northern arrow is a product of N. E. Asia and N. W. America,—quite possibly it originated with the Eskimo and was by them transferred to N. E. Asia. The Eskimo-arrow too recalls that of the European Stone age. As now extant the North-Asiatic arrow is somewhat degenerate. The Finnic peoples, by reason of their contact with the Slavs, have more or less given up their old weapons, while the Turkic group of the

Adler—Continued.

Mongolian stock have developed them farther (Yakuts, Mantchu, and Kirghiz especially). The migrations of the various peoples of northern Asia and their contact with tribes to the south have had some influence upon their arrows. The Aino, Adler regards as a people of southern origin and inclines to agree with Peschel's theory that they are "a Mongolian branch of the Negritos of the Philippines."

Aristov' (N.) Etnitcheskiya otnocheniya na Pamirye, etc. (Russk. Antrop. Zhur., Moskva, 1901, II, No. 2, 33-61.) Continued from previous volume. This fourth chapter of the author's ethnographical study of the natives of Pamir according to ancient Chinese and other historical documents deals with Chinese documents of the period from the fifth to the eighth century,—the Annals of the Yuen-Wei and Tan Dynasties, and the accounts of Buddhist travelers to India (Fa-hsien in particular).

Belck (W.) Mittheilungen über armenische Streitfragen. (Verh. d. Berl. Ges. f. Anthr., 1901, 284-328.) Largely a reply to criticisms of Dr Lehmann regarding the cuneiform inscriptions at the source of the Tigris and other matters connected with the Armenian Expedition.

Delitzsch (F.) Discoveries in Mesopotamia. (Ann. Rep. Smithson. Inst. 1900, Wash., 1901, 535-549.) This article, illustrated with 10 plates, is translated from the author's *Ex Oriente Lux* (Berlin, 1898).

Drummond (R. J.) The rice-harvest in Ceylon. (Folklore, Lond., 1901, XII, 457-458.) Brief account of an annual ceremony of the Tamil and the "rice-thrashing" of the Singhalese. The former is the expression of the belief that "after the rice is harvested, the 'god must be killed,' and a new god found like a new born baby come to life, and it must be found, or 'the great rain' will not come, and the sowing of rice will fail."

Fridolin (J.) Burjäten-und Kalmücken-schädel. (Arch. f. Anthr., Brnschw., 1901, XXVII, 303-316.) This article, which is illustrated with 14 plates containing 56 figures of crania, gives measurements and descriptions of 16 Buriat and 29 Kalmuck skulls from the collection of the Imperial Academy of

Sciences, St Petersburg. The Buriat male skulls have an average cephalic index of 83.6 (range 79.5-89.7), the Kalmuck male skulls 81.2 (range 73.1-86.8), female 82.9 (range 80.0-86.2). From this it appears that the Buriats are somewhat more brachycephalic than the Kalmucks. Among the most interesting specimens are 4 skulls of Buriat shamans and one of a Kalmuck prophetess, the peculiarities of which would be useful to Lombroso.

Gorostchenko (K.) Soioty. (Russ. Antrop. Zhur., Moskva, 1901, II, No. 2, 62-73.) A brief account of the Soyotes, the Ne-yang-hai of the Chinese, a Mongolian people of the Sajon-Altai region, usually classed with the Samoyeds, with anthropometric details of 72 male (18-74 years) and 20 female (20-71 years) subjects. The average stature of the men is 1597 (range 1494-1709) and of the women 1512 mm. (range 1425-1569). The average cephalic index of the men is 83.03 (range 76.03-92.13), of the women 82.57 (range 77.25-89.59). The author seems to think they approach in some respects the Turkic type.

von Hahn (C.) Sitten und Gebräuche in Imeritien. (Globus, Brnschw., 1901, LXXX, 302-306.) Treats of wedding-customs, usages in sickness, death and burial, festivals, etc., superstitions, witchcraft, fortune-telling, among the Imers, a Georgian people of the Caucasus. According to Dr von Hahn "the Mongolian yoke has left its deepest impression in Imeritia upon the relations between husband and wife." Though the Christianity of the Imers dates from the 4th century, the superstitions and practices of the common people perpetuate a number of ancient heathen beliefs,—e. g., the placating of the *batonebi* ("Lord"), or invisible spirit of disease and sickness. The mountain of Tabakela, near Choni, is a regular "witch-hill." Water-sprites and wood-monsters also abound.

Huntington (E.) Weitere Berichte über Forschungen in Armenien und Commagene. (Ztschr. f. Ethnol., Berlin, 1901, XXXIII, 173-209.) An interesting account, well-illustrated with 35 text-figures, of the travels and investigations of Messrs Huntington and Knapp in Armenia, etc., during the fall of 1900 and the spring of 1901. Among the topics treated are: The

Huntington—*Continued.*

Chaldic ruins and cuneiform inscriptions at Baghin, the castles at Mazgerd (in pure Chaldic style), Murad-çai, Per-tag, Gerger, Harput, the inscription of Izoly, etc. In the east wall of the church at Baghin is a basaltic block with Chaldic inscriptions on both sides. The *kurgan*-like mounds of Mazgerd are noted. The building and use of the *kelek*, the primitive vessel of this region are illustrated on pages 184-185. Of peculiar interest and importance is the Chaldic castle in the Murad-çai between Achôr and its mouth,—“a remarkable monument of military and architectural technique.” The ancient Assyrians must have used the *kelek*, as the fishermen do today. A few notes on the Armenians and Kizil-baş are given, and on page 194 is a picture of one of the latter crossing the Euphrates on a *burğuk*, or inflated skin, just as figured on the old inscriptions. Of the sculpture of the lions on the rocks near Üyük the author says the attitude and form recall those of Mycenæ. The double nomenclature and religious life of the young people of part of the region in question is very interesting.

Lehmann (C. F.) Ueber die chaldische Inschrift auf dem Bingöl-dagh. (Verh. d. Berl. Ges. f. Anthr., 1901, 422-424.) Brief account of the Bingöl-dagh cuneiform inscription, which, the author tells, is no “myth” as some have thought was the case. A brief list of new Chaldic inscriptions is added.

Mainov (I. I.) Dva tipa Tungusov. (Russk. Antr. Zhur., Moskva, 1901, II, No. 2, 1-16.) In this article, with 4 text-figures, the author treats of the two different physical types, the northern and the southern, present among the Tungus of northeastern Siberia. The northern type is described as small-statured, mesocephalic, with retreating forehead and chin, broad and short nose, and yellowish-white skin; the southern is medium-statured, sub-dolichocephalic, with prominent nose (straight or concave) and cheek-bones, and brownish-yellow skin. The usual measurements are given with some detail of tables, etc. The subjects numbered about 100. The range of stature of the men was 1486-1776, of the women (10 in number) 1457-1607 mm.

Maslovskii (S.) Gal'tcha. (Ibid., 17-32.) A general discussion of the Gal-

chas, a primitive Aryan people of Turkestan. The author seeks to distinguish among them five types: Arab, Jewish, Slavonic, Armenian, and Eastern Iranian. In the table of measurements are given the averages of 381 Tadjiks of the plain, 42 of the East-Iranian (mountain) type, 46 of the Arab (mountain 29, plains, 17) type, and 13 of the Jewish type. The Jewish type of the plains seems to have the highest average stature (1780 mm. for 41 individuals), the Arab type of the plains the lowest (1637 for 17 individuals),—the 18 Afghans measured averaged 1638, and the author classes them with the Jewish type. The mountain Arab type is taller (1664 for 29 individuals) than that of the plains. The most brachycephalic is the mountain East-Iranian type (89.1 for 42 individuals), the least the Arab type of the plains (82.1). The author is of opinion that among the Galchas we have “isolated” the diverse elements which have combined to form the Tadjiks of the Iranian-Turkestan region. On page 23 a brief comparative vocabulary is given.

Myrial (Alexandra) Les mantras aux Indes. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 404-411.) Brief account of the *mantras* or formulæ recited, chanted, or sung in a set fashion in order to obtain certain physical or psychical effects. They may be used to make or stop rain, cause the wind to blow, cure or cause disease, make flocks prosper, cause springs to burst forth, charm animals, aid or prevent conception, obtain the favor of deities, in fact for almost anything, for their number is legion. They are used to produce all sorts of psychical effects as well,—to aid meditation. Often the sound alone is efficacious, all knowledge of the sense of the formula having long ago disappeared.

Schmidt (H.) Neuordnung der Schliemann-Sammlung. (Verh. d. Berl. Ges. f. Anthr., 1901, 255-259, 331-335.) A detailed account of the author's rearrangement of the Schliemann collection now in the Museum für Völkerkunde, Berlin.

von Seidlitz (N.) N. W. Bogojawlen-skis Reise zu den Quellen des Amudarja. (Globus, Brnschw., 1901, LXXX, 323-324.) Résumé, from the account in *Semlerwiedienje* (Moscow),

von Seidlitz—*Continued*

of Bogojawlenki's journey in 1898 to the source of the Amu-Darja in central Asia. The Tchayatai, Tadjiks, etc., are briefly referred to. On great festivals the Tadjiks present each other eggs colored red,—these the children roll, etc. The inhabitants of the banks of the Jachssu call themselves "Arabs."

Silinitch (J.) K' kraniologii Soioite. (Russk. Antrop. Zhur., Moskva, 1901, II, No. 2, 74-79.) Brief résumé, with 2 tables, of the craniology of the So-yotes (from 10 skulls). As to cephalic index 90% are brachycephalic and 10% sub-brachycephalic. The author considers that the Soyotes approach the Finnish type.

Sommier (S.) Note volanti sui Karacai ed alcune misure di Abasá, Kabardini e Abasékh. (Arch. p. l'Antrop., Firenze, 1901, xxxi, 413-457.) In this article, with 14 text-figures, Dr Sommier gives the results of his visit in 1890 among the Karatcai, Abasá, Kabardines, and Abasékh of the Caucasus. Anthropometric details of 21 Karatcai men, 32 Swanetians (men 26), 23 Abasá men, 6 Kabardine men, and one Abasékh are included in this valuable paper. The hands were given special attention. The Karatcai (some 20,000 in number) inhabit the western slope of Elbruz. They are Mohammedans, and their villages "reminded me specially of the *aúl* of the Tatars of the Barabá steppe in Siberia." Many traces of Mongolian blood are indeed discernible. Others resemble the Georgian, others still the Semitic type. Their language belongs with that of the Nogái and the Aderbaidjani. Notes on domestic life, dress, industries, etc., follow. The average stature of the Karatcai is 1675 mm., of the Swanetians (men 1695, women 1540), of the Abasá 1690, of the Kabardines 1,720. The cephalic index of the 23 Abasá was 82.5 (range 76.7-87.4), of the Kabardines 83.1, of 21 Karatcai 84.44 (range 80.9-90.0).

Williams (F. W.) Chinese folklore and some western analogies. (Ann. Rep. Smithson. Inst., 1900, Wash., 1901, 575-600.) After comparing the Chinese and Japanese accounts of creation the author cites analogies between the folklore of China and that of the Occident such as the story of Ko-ai (cp. "Swan Maidens"), the feather-dress *motif*, the wife tested, the girl and the

dragon, the fairy islands of the East (cp. Hesperides, etc.), long sleeps (Rip van Winkle), "judgments of Solomon," name-sanctity, euphemisms, female demons (Lilith), demonology, witchcraft, soul-wanderings, etc.

Wu Ting Fang. Mutual helpfulness between China and the United States. (Ibid., 565-574.) General discussion. Reprinted from the *North American Review* for July, 1900.

Zaborowski (M.) Moulin à prière du Thibet. Coran de l'Afghanistan. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 345-346.) Brief account of a Tibetan prayer-wheel and an Arabic Koran from Afghanistan presented to the Society by Mrs Warwick.

INDONESIA, AUSTRALASIA,

POLYNESIA

Burton (A. E.) An eclipse expedition to Sumatra. (Technol. Rev., Boston, 1901, IV, 38-56.) Contains some notes on the Malays of the region, their houses, etc.

de Cacqueray de Lorme (M^{ts}) Photographies et objets de la Nouvelle-Guinée anglaise. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 393-398.) Brief note on the Papuans of New Guinea with subsequent discussion. The author expressed the opinion that "the Papuans are the result of a mixture of American Indians and negroes" (!).

Danneil (C.) Der Uebergang vom Flechten zum Weben nebst einem weiteren Beitrag zur Kenntnis der Weberei in Melanesien. (Int. Arch. f. Ethnogr., Leiden, 1901, XIV, 227-238.) Treats, with 1 plate, of the transition from plaiting to weaving with special reference to the art of weaving in Melanesia. Plaiting requires no special apparatus, but the first necessity of weaving is the formation of a warp by means of a tenter-frame. The primitive tenter-frame is not unlike a bow,—around this the warp is wound. This primitive apparatus comes from the Nissan or Sir Charles Hardy group in the "blackest" part of Melanesia. Dr Danneil calls attention to the fact that "all points in Melanesia from which weaving is known as yet, belong to the frontier regions of Melanesia towards the lighter colored peoples of the Pacific."

Giuffrida-Ruggeri (V.) Scheletro di Batacco di Sumatra. (Atti d. Soc. Rom. di Antr., 1901 [1902], VIII, 55-61.) Description, details of measurement, etc., of the skeleton of a Battak from Sumatra, that of a young man, in good condition, now in the Museum of the University of Rome. The stature (calculated) is 1550 mm., cranial capacity 1563, index 82. The skulls of Battaks are rare in Europe,—this makes only the tenth (of these 4 are in the Strassburg Museum). In these 10 the cephalic index varies from 67.2 to 80.7, but 6 lie between 76 and 80.

Haddon (A. C.) A sketch of the ethnography of Sarawak. (Arch. p. l'Antr., Firenze, 1901, XXXI, 341-355.) Besides Chinese and Europeans (with their followers) the natives of Sarawak consist of the following groups: *Punan* (and other nomadic hunter tribes) in the interior; *Kalamantan* (numerous agricultural communities) found over a large portion of the district; *Kenyah-Kayan* (powerful and well-organized groups, whose ancestors are said to have migrated from Dutch Borneo several centuries ago), occupying the best tracts of land between the swampy low country and the mountains at the river-sources; *Ibans*, or "Sea Dayak" (on the lower reaches of the rivers,—they are rapidly extending themselves); *Malay* (the true *Orang Malayu* in scattered places along the coast and a short distance up a few of the rivers,—the Malay traders, however, have penetrated farther). The *Punan* "are one of the most primitive and least advanced tribes in Borneo, but they are very gentle savages." *Pulo Kalamantan*, "the island of the Kalamantan," is one of the Malay names of Borneo. The *Kenyah-Kayan* are expert boatmen; they smelt iron, and make excellent sword blades and spear-heads. In language, decorative art, etc., the *Iban* differ considerably from the other groups, and, according to Hose, are related to the original Malays. The Malays of Sarawak have mixed a good deal with the coast peoples. On pages 344-347 are given the head-measurements of 274 natives of Sarawak, and on pages 349-351 the particulars of 80 crania of each of which the history is known. A table of statures is also given on page 351. The anthropometric and cranial data agree on the whole very well. The *Moloh* and

Sebop of the *Kalamantan* group are dolichocephalic, the *Melanan* brachycephalic. The general tendency of the *Kalamantan* is to be dolichocephalic, of the *Iban* to be brachycephalic, both with a long range. The *Kayan* and *Punans* are "distinctly mesaticephalic and low brachycephalic," while the mixed group of the *Kenyah* "extends nearly along the whole scale." The *Punan* are of low stature (average 1555 mm.), rather taller than the *Kenyah* (1541) and rather shorter than the *Kayan* (1559). The average stature of the *Iban* is 1590 mm. The ethnographical history of Sarawak begins with the nomadic, hunting savages of whom the *Punans*, *Ukits*, etc., are the modern representatives. About the same time, or somewhat later, came the *Kalamantan*, who mixed with the *Punan*, and again with the immigrant *Kenyah-Kayan*. Another invasion of brachycephals, from the west, came in the *Iban*, who were followed by the brachycephalic Malays. The other invasions of Borneo have not added new races. So far as Sarawak is concerned "the Hindu influence was almost entirely cultural." Of the presence of *Negritos* in Borneo no authoritative evidence is forthcoming. For the East Indian Archipelago in general Professor Haddon recognizes, apart from the *Negritos*, *Melanesians*, and later immigrants from the Asiatic mainland, the existence of "two races or distinct varieties of man,"—the *Indonesians* (dolichocephalic) and *proto-Malays* (brachycephalic). For a thousand years these in varying mixtures have been the real peoples of the islands.

Laville (A.) Vase canaque. (Bull. et Mém. Soc. d'Anthr. de Paris, 1901, v^e s., II, 402.) Brief account of an earthen vessel from the *Caket* tribe of New Caledonia. The "teats" of the vessel recall those of certain neolithic pottery. In French *canaque* is applied to the natives of New Caledonia.

Lissauer (A.) Ueber die Anthropologie der Anachoreten- und der Duke of York-Inseln. (Verh. d. Berl. Ges. f. Anthr., 1901, 367-389.) In this article, with 2 plates and a table of cranial measurements, the author describes in detail 9 skulls (male 5, female 4) of natives of the *Hermit* islands, near the Equator to the north of the *New Britain* group; also a deformed

Lissauer—Continued.

skull (index 85) from Mioko in the Duke of York group. Of the Hermit Islands skulls 6 are mesocephalic, 2 brachycephalic, and 1 dolichocephalic. Pages 367-371 are occupied with a general anthropological discussion of the subject, and pages 371-375 by an excursus on Sergi's taxonomic method of cranial investigation. Besides the 9 skulls here treated of in detail there are 6 others in the Luschan collection in the Museum für Völkerkunde, Berlin. Physically the Hermit islanders differ in certain respects from the Papuans, while their language, according to Kubary, is akin to that of the natives of Samoa and the Carolines. The Papuan customs of boring the septum of the nose and slitting the ear (in women) occur among them. Out of the 15 skulls 14 are bored just above the orbit, probably for purposes of suspension, in accordance with the skull-cult so widespread in Melanesia. In the Hermit islands the body is burnt, but the skull, with flowers in the eye-sockets, is hung up on a tree. Altogether these islanders are Polynesian rather than Melanesian. Sergi's chief error, Dr. Lissauer thinks, is that he has taken individual variations for race-characters. Deformation of the skull is mentioned neither by Schellong nor Krause as practiced on the Duke of York island, so the case here discussed seems new. This skull has also traces of having been painted red.

Mathews (R. H.) Organisation sociale des tribus aborigènes de l'Australie. (Bull. et Mém. Soc. d'Anth. de Paris, 1901, 7^e s., II, 415-419.) Brief account of the social organization of the Yungmunni tribe of the Northern Territory of Australia. According to the author, "marriage, relationship, and the line of descent among the Australian tribes depends principally on the father."

Modigliani (E.) Piccolo contributo alla conoscenza dei canti popolari malesi. (Arch. p. l'Antrop., Firenze, 1901, xxxi, 381-401.) After a brief general introduction, chiefly concerned with the *pantún* (pantom), the author gives a pantom-series (49 quatrains) obtained by him orally in Malaysia. The Malay text and Italian version are given, also specimens of the music (opposite page

388). These verses belong to the simple poetry of the people, and remind one of the performances of the Italian *improvisatori*, particularly the *stornelli* of the Tuscans. Some of the pantoms, in old Malay, are known all over the archipelago. The first *pantom* published in Europe is to be found in Marsden's *History of Sumatra* (London, 1811) and is reproduced by the author. The authenticity of a pantom cited by Ragusa-Moleti in his *Poesie dei popoli selvaggi* (Palermo, 1891) is shown by Modigliani who came across the Malay original. The words *signó*, "a half-breed Dutchman (Dutch father, Malay mother)," *bába*, "children of foreign Asiatics (particularly Chinese) born in Malaysia," *enticic*, "Malaysian descendants of Bengalese," are worth noting here.

Powys (A. O.) Data for the problem of evolution in man. Anthropological data from Australia. (Biometrika, London, 1901, I, 30-49.) Treats, with 8 tables and 11 curves, of fertility of man and woman in relation to age, correlation between duration of life and number of offspring, stature of man between the ages of 15 and 85, alteration of stature with old age. In New South Wales there is a more rapid development of women, due, perhaps, to the warmer climate. The statistics seem to indicate that "for the Anglo-Saxon race the view of Körösi that the fertility is greater the younger the wife is not correct" (p. 34). Extreme longevity is not in all cases conducive to maximum reproductivity. The interesting fact is brought out here that "a new community like New South Wales, with plenty of food and occupation for all, is seen to resemble an old community like England in this relationship, and not a new community like America." As to stature the tendency is towards increased variability with old age. Man seems to reach his maximum stature at 28, woman at 25, and the age of maximum fertility approaches, if it does not coincide with the age of maximum stature.

Pulle (A. W.) Een Atjehsch wapen. (Int. Arch. f. Ethnogr., Leiden, 1901, xiv, 238-239.) Brief account, with 1 plate (3 figs.) of an Achinese dagger, upon which are inscriptions in Arabic letters, partly in Arabic and partly in Javanese.

Riedel (J. G. F.) Ueber die sogenannten Mongolen-Flecke der Kinder. (Verh. d. Berl. Ges. f. Anthr., 1901, 393.) Brief note recalling the fact that the author had seen the "Mongolian spots" in Celebes children and elsewhere in Indonesia; also in a Papuan girl.

Scharlau (B.) Beschreibung von 5 männlichen und 3 weiblichen Australierbecken. (Anat. Anz., Jena, 1901, XX, 380-385.) Brief description, with details of measurements of 8 pelves of Australians now in the Grassi Museum, Leipzig. They had been partly measured and studied by Prochowink in 1887. It is doubtful if all the pelves represent full-blood natives, since they come from a part of the N. E. coast, where intermixture with whites is known to have taken place. Of the pelves in question 3 are dolichopellic, 3 mesatipellic, and 2 platypellic. These 8 pelves (the author intends making a study of a series of 58 others) are hardly to be taken as a norm for the Australians.

Schulze (F.) Der Mensch in den Tropen. (Verh. d. Berl. Ges. f. Anthr., 1901, 394-400.) General discussion of the subject based upon 43 years' residence in the East Indies and many journeys through and through the Malay archipelago. The article was called forth by an essay by Dr J. Myleus in Vol. XX of *Vom Fels zum Meer*, with many of the statements in which Capt. Schulze finds himself in entire disagreement. Capt. Schulze takes a much more favorable view of the residence and labor of Europeans in the tropics, physically, mentally, and morally. The order of capacity for acclimatization in the Malay archipelago is: Germans, Portuguese, Spaniards, French, Italians, Dutch, and, last of all, English,—they persist in being "too English" for one thing. European colonization in general and the acclimatization of Europeans in the tropics he considers very possible. More labor, he thinks, is performed by Europeans in the Indies than is generally believed. The chief requisites for health in the Indies are proper and sufficient food, rest after exertion, and a minimum of alcohol. It must be admitted, however, that the author's views are rather rosy.

The firewalk ceremony in Tahiti. (Folk-Lore, Lond., 1901, XII, 446-447.) Reprint (with plate from photograph)

of Professor Langley's account of Papa-Ita in *Nature* for Aug. 22, 1901, Andrew Lang's comments in the *Morning Post* for Sept. 21, and a résumé of Mr F. Davey's observations in the *Wide World* for June, 1901. The photograph is reproduced from the last and represents the exhibition given by Papa-Ita at Honolulu, January 19, 1901.

Yamasaki (N.) Ein Besuch in den Kopfgärdörfern auf Formosa. (Mitth. d. anthrop. Ges. in Wien, 1901, XXXI, 23-37.) Brief account, with 24 text-figures of which 14 reproduce native drawings, of a visit in December, 1896, among the tattooed head-hunters,—the Taiyal as they call themselves (the Seiban, or "raw barbarians" of the Chinese),—of the northern half of the central mountain-chain of Formosa. The village of Högö, its inhabitants, houses, skull-frames, tattooing, clothing, weaving, food, drawings, etc., are described. Pages 34-37 contain a German-Taiyal and a Taiyal-German vocabulary of some 225 words. The village of Páran was also visited. The friendliness shown by the Taiyal to the Japanese, the author thinks, may be due to the fact that the latter conquered the Chinese, the former's enemies. Twice a year (at least), at the spring marriage-festival and the autumnal harvest-festival, these people still go out on the hunt for human heads,—those of Chinese generally. The tattooing of the women is more highly developed than that of the men. The women use a simple weaving apparatus. The drawings which the natives made for the author are quite simple and like those of children,—those reproduced are chiefly of men and animals,—and they are, unintentionally, often comical.

AMERICA

Baelz (H.) Zur Frage von der Rassen-Verwandschaft zwischen Mongolen und Indianern. (Verh. d. Berl. Ges. f. Anthr., 1901, 393-394.) Dr Baelz, who has recently been in British Columbia, reports as having found on two Indian children (a pure blood two years old and a half-breed eleven months) the "blue spots," but not so clearly marked as in Mongolian children. The author suggests that since the "Alpine race" (Celtic) of Europe has been suspected

Baelz—*Continued.*

of Mongolian affinities the examination of foeti and infants for "blue spots" might be undertaken.

Buhle (H.) *Das Deutschtum in Guatemala.* (Globus, Brnswgw., 1901, LXXX, 281-284.) Brief account of the German element in Guatemala.

Dyke (C. B.) *Theology versus thrift in the black belt.* (Pop. Sci. Mo., N. Y., 1902, LX, 360-364.) Discussion of the results of an inquiry among 1200 negro children as to their desires for wealth and their reasons for them. The author concludes that "the negro's real menace to the South consists in the paucity of his earthly wants." To the negro children "wealth means only the satisfaction of the simplest and most legitimate wants."

Field work of the ethnological division of the American Museum of Natural History in 1901. (Science, N. Y., 1902, N. S., XV, 96-98.) Brief notes of the work of Swanton (Queen Charlotte Is.), Jochelson and Bogoras (northeastern Asia), the work of various other investigators represented in the various publications of the Museum, a list of which for the past year is given,—particularly in the northwestern U. S., British Columbia, etc.

Förstemann (E.) *Der Nordpol bei Azteken und Mayas.* (Verh. d. Berl. Ges. f. Anthrop., 1901, 274-277.) Discussions, with 5 text-figures, the hieroglyphic signs for "north" among the Aztecs and the Mayas, particularly the Aztec day-sign *ozomatli* and the Maya *chuen*, the Maya God C., etc. The conventional sign for *ozomatli* has arisen from a monkey head, representing the "Little Bear" constellation.

Fuhse (F.) *Amerikanische Museen.* (Globus, Brnswgw., 1901, LXXX, 313-314.) Brief notes based on Dr A. B. Meyer's recent Report on the museums of eastern United States.

Guevara (T.) *Historia de la civilizacion de Araucania.* (An. de la Univ., Santiago de Chile, 1901, 377-427.) Treats of the social condition of the south at the end of the eighteenth century, with a map showing the distribution of the principal tribes in the eighteenth and nineteenth centuries. Notes on the chroniclers of the Araucanian wars, who are quite numerous, are included.

Also an account of the missionary labors of the Jesuits, Franciscans, etc. The Indians seemed to have believed that baptism caused the death of their children, and many other beliefs and obstacles made the missions ineffective during this period, and even till the present day, though, from the account of the prefect of the Castro missions in 1897, the Indian opposition is weakening. At Cholchol and Maquehua Protestant missions have been at work since 1897 with some success.

Hallock (C.) *The ancestors of the American indigenes.* (Amer. Antiq., Chicago, 1902, XXIV, 2-18.) The author argues in favor of a high antiquity of ancient American civilization and its close relations with the peoples of Egypt and Asia. Among other things, he believes that "the progenitors of the ancestors of the Mexicans were an Asiatic colony from Corea," that "the sun-dance of the plains Indians is a relic of the sun worship of Chichen-Itza and Peru," etc.

Hartman (C. V.) *Etnografiska undersökningar öfver aztekerna i Salvador.* (Ymer, Stockholm, 1901, XXI, 277-324.) This account of ethnographical researches among the Aztecs (Pipils, etc.) of the Republic of Salvador in Central America, is illustrated with 30 figures. People, houses and furniture, implements, industries, playthings of children, religious ceremonies, dances, and masks are treated of. The Aztecs of western Salvador number some 100,000. The seats figured on page 301 resemble some reported from Brazil by von den Steinen. A top from Nahuizalco seems identical with one from Ancon (Peru). Basketry, which is considered in some detail (pp. 303-311), is a chief industry of these people. Four principal kinds of reed-baskets are made. Pages 314-322 are concerned with religious ceremonies, dances, and masks (a number of these are figured on pages 319 and 320). Nominally Catholics, the Aztecs of Salvador retain something of the old heathenism. The dramatic dance still survives among them, and other old heathen customs have attached themselves to the church processions, etc.

Lasch (R.) *Die Verstümmelung der Zähne in Amerika und Bemerkungen zur Zahndeformierung im Allgemeinen.* (Mitth. d. anthrop. Ges. in Wien, 1901,

Lasch—*Continued.*

XXXI, 13-22.) Discusses, with numerous bibliographical references, the practice of deforming the teeth (knocking out, filing, coloring) among the American aborigines, in relation to the general subject. Dr Lasch concludes that knocking out teeth, filing teeth, and coloring teeth are all at bottom cosmetic practices, intended to attract the other sex. Vanity, not superstition, as so many have supposed, is the primitive stimulus here, as with other bodily mutilations, etc. Of course connection of teeth-deformation with rites and ceremonies is not excluded, but these (the puberty-practice, e. g.) come later. It is easy to see how coloring the teeth may be cosmetic in origin, but some of the other customs are not so readily explained.

Macclintock (S. S.) The Kentucky mountains and their feuds. (Amer. J. Sociol., Chicago, 1901, VII, 1-28, 171-187.) Illustrated general account. Environment, food, houses, religion, clothing, marriage, language (it has "a Chaucerian smack"), feuds, etc., are briefly discussed.

MacCurdy (G. G.) The American Association for the Advancement of Science. Section H. Anthropology. (Science, N. Y., 1902, N. S., XV, 121-126.) Brief abstracts of papers read at the Chicago Meeting, Dec. 31, 1901, to Jan. 2, 1902.

— The teaching of anthropology in the United States. (Ibid., 211-216.) From investigations made by the author it appears that "of the 31 universities and colleges offering anthropology, it is found to be an adjunct of sociology in 9, of philosophy in 5, of psychology in 3, of geology and zoology in 5, and of medicine in 1; while in 5 instances it stands practically alone, and in 3 it is unclassified." The reports of the various instructors are given. Dr MacCurdy sees reason to believe that anthropology will soon find a place in every institution of higher learning in the country.

— Twenty years of Section H., Anthropology. (Ibid., 532-534.) Statistics, according to geography of subjects treated, of the papers read at the meetings of the Anthropological Section of the A. A. A. S. 1882-1901, compared with the papers of the British

Association (Section H) 1893-1896, French Association 1893-1896, German Anthropological Society, 1897-1900. The great preponderance in the American Association of papers treating American subjects only is noted, also the domination of archeological topics, with ethnological next. Out of a total of 589 papers read during the period 1887-1901 only 5.4% were devoted solely to foreign lands.

Mason (O. T.) Environment in relation to sex in human culture. (Pop. Sci. Mo., N. Y., 1902, LX, 336-345.) After a brief discussion of the animal, vegetal, and mineral kingdoms and the forces of nature in relation to social and technical activities of the sexes, Professor Mason takes up in succession the various culture-areas of the New World: The birch-bark area (better for men than women), north Atlantic area (cultivation of maize by women and its results), Mississippi valley area (buffalo and prairie cultures), Muskhogean area (a bi-sexual province), south Atlantic area (two sexes equally non-progressive, but well-fed), north Pacific area (canoe-culture province), Oregon-California area (woman the basket-maker), the Pueblo area (feminal life higher than the virile—religion and art largely feminal), Mexican area (art-forms, etc., virile), Colombian area (women farmers, potters, weavers), Peruvian area (the zenith of virile Amerindian art).

Peet (S. D.) Ethnic styles in architecture. (Amer. Antiqu., Chicago, 1902, XXIV, 19-34, 61-76.) Illustrated general discussion of different styles of architecture in use among the Amerinds of North America,—the Muskhogees, Pueblos, Mexicans, Mayas in particular.

Preuss (T.) Parallelen zwischen den alten Mexikanern und den heutigen Huicholindianern. (Globus, Brnswgw., 1901, LXXX, 314-315.) Brief critical résumé of Seler's article in the *Mittheilungen der anthropologischen Gesellschaft in Wien*.

Seler (E.) Pinturas jeroglíficas. Colección Chavero. (Verh. d. Berl. Ges. f. Anthr., 1901, 266.) According to Dr Seler the two hieroglyphic paintings recently published by Chavero,—the *Mapa de Tlaxcallan* and the *Códice ciclográfico*,—are fabrications by a clever young artist of Tabasco, who also

Seler—*Continued.*

palmed off one of his MSS. on the Duc de Loubat, and whose hand is also to be seen in the *Relieves de Chiapas*, published by the Mexican Junta Colombina. These fabrications are made up from figures in Kingsborough and in various Mexican and Maya MSS., the mixture often exhibiting crass ignorance of Central American paleogeography.

Slocum (C. E.) A plea for greater simplicity, and greater accuracy, in the writings of the future regarding the American aborigines. (*Amer. Antiq.*, Chicago, 1902, XXIV, 46-48.) The author argues in favor of the designation "aborigines" as both appropriate and expressive. "Indian," "American Race," "Red Race," and "Amerind" he objects to. The last expression he thinks "the most inexcusable of all, and likely to be confined to a few persons of the present generation." When he stigmatizes "Amerind" as a "bastard" term, Dr Slocum ought to have remembered how the once denounced "bastard" term *sociology* has found an abiding place in civilized tongues in the Old World and in the New. Denunciations of this sort will help on, rather than hinder, the use of *Amerind*.

von den Steinen (K.) Eine anthropomorphe Todten-Urne von Maracá. (*Verh. d. Berl. Ges. f. Anthr.*, 1901, 387-389.) Describes, with plate, a funeral urn from the caves of Maracá in the Amazonian region of Brazil, now in the Museum für Völkerkunde in Berlin,—another is in the Ethnographic Museum of Christiania, and both resemble urns figured by Hartt, which were found at Maracá by Penna in 1872. The covers of the urns make the faces. The Berlin urn is skeletal in some points, as well as anthropomorphic. Dr von den Steinen notes how seldom in America the cover of a vessel has been given independent form.

— Ueber die Guayaquí-Sammlung des Hrn. Dr. v. Weickhmann. (*Ibid.*, 267-271.) Brief account of a collection of Guayaquí ethnological material (weapons, implements, ornaments, etc.) left behind in 1899 by a group of Guayaquí Indians of Paraguay in their flight from the white investigator and his companions. This collection is now in the Berlin Museum für Völkerkunde. Very interesting is the use the Guayaquí make of wax in smear-

ing their baskets for use as water-vessels and for improving the poor clay of which their pottery is made. The paper includes two brief vocabularies obtained from a boy who was abandoned by his people on their sudden departure. The presence of a considerable number of words coinciding with corresponding Guaraní terms seems to indicate that the Guayaquí may after all belong to the Guaraní linguistic stock.

Uhle (M.) Die deformirten Köpfe von peruanischen Mumien und die Uta-Krankheit. (*Ibid.*, 404-409.) The Uta disease seems to be of a venereal sort. The author argues that Peruvian skull-deformation has been largely intentional, citing from Spanish ecclesiastical and historical documents in proof of this view. Local and tribal differences in the matter of deformation seem to have prevailed (e. g., the Cabanas preferred a long, the Collaguas a broad, head). Among the Collaguas the head of infants was deformed to make the cap fit well. In the discussion, Professor Rudolf Virchow reiterated his opinion that the deformation of Peruvian skulls was intentional.

Virchow (R.) Die beiden Azteken. (*Ibid.*, 348-350.) Brief notes, with 2 figures from photographs of naked bodies, of the two microcephalic individuals Bartola and Maximo, known as "Aztecs." Dr Virchow notes the resemblance of their features to those on ancient Central America pottery and clay-images. The woman is much better developed physically than the man, and his legs and arms are much longer. Both are in good health. Their intellectual development can hardly be said to have made any progress in the last 35 years. Their feelings are given only feeble expression; deep emotions are foreign to them; their laughter has a mechanical character.

— Ueber den ausgeweideten Kopf eines Jivaro. (*Ibid.*, 265.) Brief note on the dried head of a Jivaro Indian from the sources of the Amazon, on exhibition before the Society. Also reference to another head of a Guambia Indian belonging to Dr Virchow.

Willoughby (C. C.) Prehistoric hafted flint knives. (*Amer. Nat.*, Boston, 1902, XXXVI, 1-6.) Treats, with 4 text-illustrations, of the function of

Willoughby—*Continued.*

"the stone implements commonly called arrow and spear points," the majority of which, among the American Indians, "were used as knives or cutting tools and were attached to short handles of wood or antler." Hafted knives, etc., from ancient Mexico, the Ohio mounds,

the cliff-houses of the southwest, are briefly described. The cliff-house double-bladed knife, figured on page 4, is said to resemble a similar object "shown in the hand of a god issuing from the mouth of a serpent sculptured upon one of the lintels of a temple at Yaxchilan, southern Mexico."